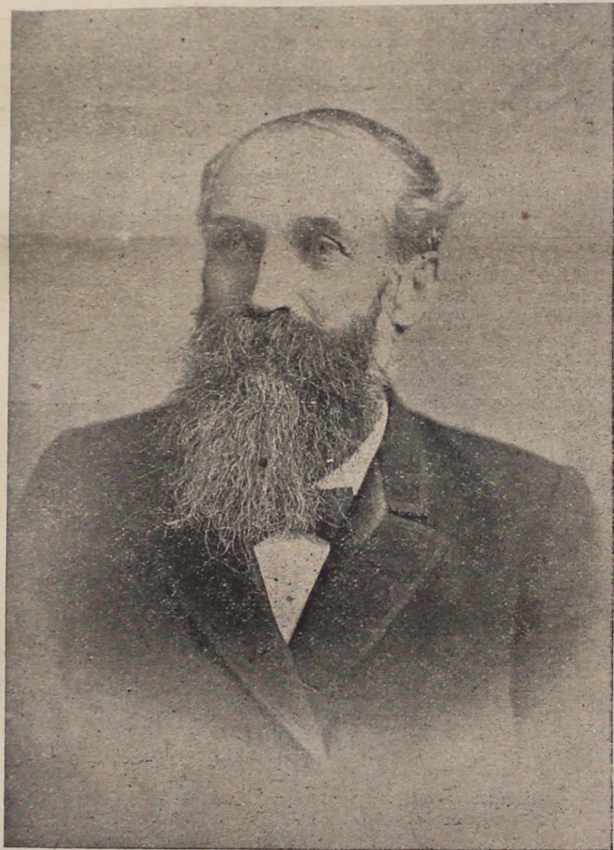


Light of Truth

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NO 9



HON. A. GASTON.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. COLS. O.C.

Philosophy and Facts

My Passage to Spiritualism.

Some people are bound by the nature of their minds to be Spiritualists, and if the modern revelations were not at hand they would be groping in the fog of agnosticism; for they would instinctively resent the imposition on their reason of the reckless assumptions that appear to satisfy so many of the human race. I suppose I am one of these. Very early in life I was inquisitive, and I wanted what I believed to rest upon substantial definition and be well braced by acceptable testimony. Even now it makes me despondent to see any one open his mouth like a young robin and swallow down without examination the assertions fed to him by some ignorant charlatan or priest who knows no more of God or his intentions than what he has gathered from some other ignorant enthusiast that lived thousands of years ago, and who imagined that the special purpose of his creation was to leave his conceits and vagaries as a choice inheritance to confuse the race.

When I was very small I wanted to know how things came about and what was to be their ultimate purpose; and so I asked many questions. My father would not bother to reply at length; my mother was patient but could not tell what I wanted to know; but one of the most loving things I can say about her now is that she was never coward enough to say to me: "These things are mysteries that we have no right to pry into." She never placed a holy embargo upon any kind of inquiry.

I went to Sunday school some—I am heartily grateful that it was no more. The amount of *lies* that are taught to children at Sunday school when their minds are plastic and sensitive by self-sufficient egotists, and that they have afterward to get rid of is something deplorable. They talked to me of heaven; I wanted to know where it was, and if any one came back to give an account of it. If not, how did they know that there was any such place? With such questions unanswered it is not surprising that I availed myself of all the sources of information that were attainable to acquire some definite knowledge of the soul's destiny.

Soon after the Fox girls opened the way to communicate with the spirit realms, they were taken to New York City and were thoroughly tested by a committee of eminent men, and the result of their investigation was published in the New York Tribune, then edited by Horace Greeley, who was one of that committee. Whole pages of that paper were devoted to the subject, and as my father took the paper at the time I read the reports with a keen relish and an awakening of the mind. At this time I was but twelve years old. I soon said, if this thing can not be proven to be true there is no substantial evidence of the future existence of the soul; for what has been heretofore presented as testimony is too remote, too flimsy, and too meagre to be seriously considered. I had an eager desire to know more.

When Edmunds and Dexter went to St. Louis in the fall of 1856 to lecture on their experience, I was a resident there. The whole country was being aroused by the new tidings of after life. Columbus did not make such an excitement when he discovered a new world. The old Mercantile Library Hall, where the meeting was held, had a seating capacity of two thousand chairs, and they were all occupied. I did some extra work to earn a quarter to go. After hearing their new gospel I was anxious to join a circle and know more; but it was not until two years later that an opportunity came to me to make any investigations. At that time I was living at Hamilton, O. The circle consisted of seven persons, in-

cluding myself. I was several years junior to any other member of it. The elder parties of the circle were well-informed people in science, philosophy and history. Three of them were especially fine conversationalists, and I remember yet with pleasure how ably and interestingly many themes were discussed by that choice coterie. The purpose of the circle was to see what there was in Spiritualism for ourselves and test its claims for a means of communication with disembodied souls. We met once or twice, more frequently twice, a week, for eight months. The circle was then discontinued by reason of the person at whose house it was held moving away. This circle was strictly private, and it was agreed among all that whatever happened nothing should be told outside, and that no one else but its members should be admitted.

We soon had a variety of manifestations and some that were exceedingly puzzling, and at that time unexplainable. There was as yet very little literature on the subject to guide us and we had to go forward in many respects as new explorers. We received irrefragable proof that decarnated souls were present and that they could express themselves intelligently to those on the mortal side. We gathered much information about the spirit world and the conditions under which those who had passed on existed.

I can not close this short sketch without mentioning what a great comfort these early investigations were to me. I felt lifted into a new world and surrounded by exalting light. I rejoiced exceedingly. The incubus of uncertainty was removed and my heart beat with a new rhythm. As much as nature had been slandered she was a kind mother after all and could be trusted without limit. The consolation and the supreme confidence that I then took on have remained with me unshaken through a varying life. It is the Spiritualist enlightened and established by knowledge that can triumphantly exclaim: Oh grave where is thy victory; oh death, where is thy sting?

I have lived to see some of the modifying influences of the information given by spirits upon the previously harsh and brutal theology that oppressed and blighted the civilized world; to also see it dissipate the cold shadows of materialism that were gathering about the temples of science and were threatening to involve all hope in a congealing skepticism. I see the promise of the future in a broader view of the universe, and the emancipation of man from the barbarous superstitions that have made him a coward and a slave. My faith for the world's progress is outlined by Whittier, the poet-seer:—

The outworn rite, the old abuse,
The plous fraud transparent grown,
The good held captive in the use
Of wrong alone.

These wait their doom, from that great law
That makes the past time serve today;
And fresher life the world shall draw
From their decay.

C. H. MURRAY.

THE COMING ERA.

Rev. J. B. Shaw of Clitheroe, in a sermon upon "The Coming Civilization," truly says: "Man was never more conscious of evils than he is today. Our moral and social ideals were never so fine, and it is irrational to believe that, with all this keen sense of wrongs there is no way out of them—that the more we feel the burdens of them we are the less able to cast them off. It is more rational to believe that this deeper and wider consciousness of the imperfections of our present civilization—this restlessness and discontent are the signs that powerful forces are at work in society, forces that will prove strong enough to conquer every enemy of progress, that whatever man sees to be evil he can rid himself of it."—Two Worlds.

A SCRAP FROM MY BOOK OF LIFE.

By Lyman C. Howe.

I often receive letters inquiring if I am a medium and if I give "platform tests," or what are my phases, etc., to which I always reply that I am not a test medium and make no pretense to platform phenomena, and if I could equal the best in that line I don't think I should consent to use the gifts in connection with my lectures, for each detracts from the other in many ways. But in my primitive development I had most of the mental phases, such as personating, automatic writing, giving names and dates, answering mental questions, healing the sick, "developing mediums," diagnosing disease, and a limited degree of clairvoyance and clairaudience, and had I made a speciality of cultivating any one of these phases I might have been today posing as a "platform test medium." But I soon learned that one gift, if faithfully cultivated, was better than several confused and imperfectly developed, and that rarely are several gifts manifested through one medium without impairing the value of all of them. Hence, as inspirational speaking seemed to be the speciality for which my spiritual guides selected me, I ceased to seek or entertain any other, except on rare occasions in a private way, and in these experiences, too, I always deny any claim of "test mediumship." Yet there are intelligent persons who still insist that they have more confidence in such, when I submit to them, "than they have in any test medium they know."

About 1857 or 8, I was in the habit of yielding myself to a variety of influences and representing different personalities as they acted upon me. Though perfectly conscious I could yield myself so completely that they could usually make their identity known and give me pages that were foreign to my own thoughts, and often in direct conflict with all I knew or believed in the matter presented. On one occasion I was in a small circle in Dunkirk, N. Y., in presence of several railroad men. One I had known incidentally for some weeks and supposed him to be an unmarried man. Some spirit whom he recognized gave him a ladies name which surprised him and he questioned. Much was given that was Greek to me, but which he seemed to understand. A postoffice address was given him with the words "Write to her." "Will she answer?" "Yes, and gladly meet you," and then followed advice and a prophecy of a reunion, and happiness to follow. I learned afterward that he had been married and a separation had followed; his wife had gone to parts unknown, and no expectation of their ever meeting again. And, later still, I learned that he did write to her, received an answer, and they soon met, were reconciled to each other and were living happily in the glow of a second honeymoon. Spiritualism has been charged with separating families, and in some instances it is doubtless true; and there are those legally wedded who are better apart, and the world is saved the curse of criminal or idiotic offspring when they separate; but spiritualism was never responsible for separating people that were truly married, but it has reunited many who had been alienated by some temporal misunderstanding, and its tender balm has healed the wounds rashly made and supplied the essentials of conjugal harmony by enlightening the minds of the disaffected and attuning them to the Eden melodies of spiritual love, thrilling the whole physical life with its tender benedictions. I never heard from these persons after that year, and know not if the reconciliation was permanent.

ANOTHER SCRAP:

About 1856, in a quiet sitting in presence of my brother's family, a sweet, gentle influence came over me and a free talk commenced to my brother's wife. She afterward told me that it read her mind like an open book, and finally addressed her as "Sister." I knew she had a sister named Abigail, deceased, and I naturally inferred it was she, as I had never heard of any other of her family who had passed the mystic sentinel to the silent bourne. After this unseen messenger had several times called her "Sister" she asked, "What is your name?" Contrary to her expectation and mine the answer came, "Harriet." "Is it not Abigail?" she asked. "No; Harriet." Her own anticipation and mine made no change in the affirmation, which was many times repeated. Yet I was morally certain it was wrong. After the influence left me she inquired if I thought it possible that the spirit of a child, 20 years dead, could communicate. I answered that I knew no reason why it might not be. "Why?" She said that she had a sister that died very young, 20 years before, of whom she had not thought in years, and her name was Harriet. But her mind being so intent on her grown-up sister, Abigail, who had been but a few years gone, she did not even recall that she ever had a sister Harriet until the name was repeated the third time.

LYMAN C. HOWE.

ALTRUISM.

Burcham Harding recently lectured on this subject at Kansas City, Mo. Among other things he said:

"The growth of civilization is dependent upon the higher mind, and only in a secondary sense upon the reasoning faculty. Genius originates and then the brain develops and applies. Civilization may be considered as a vast organism, stretching in many directions. Its principle of growth is altruism, the practice of brotherhood. Altruism and brotherhood are the children of freedom. These three steps can be clearly traced in regular succession. As freedom increases altruism spreads and civilization is found. Deprive man of his freedom and altruism dies, accompanied by a decadence in civilization. The advancing nations are those where freedom of thought and action are exhibited. Autocratic governments, fixed religious creeds, rigid conventionalities and pauperism are factors retarding advancement.

"As altruism advances power ceases to be centered in the hands of the few, but privileges are granted to the whole race. The advance of altruism is seen in recent legislation. The rich provide schools, colleges and other privileges, enabling the poor to equip themselves. The opposition have no heart to continue oppression. Public opinion is against misery and suffering.

"There are several movements in the present day which aim at securing the results of altruism, but not understanding the basis of altruism their efforts are abortive. They profess brotherhood, but do not practice it. They expend their efforts in trying to get others to practice altruism, and rant and rage to that end. They think that others should treat them with a true brotherly spirit, but fail to recognize that true brotherhood and charity begins at home. Such movements must fail, for it is useless trying to get others to reform until we have succeeded with ourselves."

The names and addresses of the three persons to whom you have written the chain letter should be sent to us that we may also send them a sample copy of Light of Truth.

LAKE BRADY.

We give views of Lake Brady camp-meeting grounds and some of the buildings this week. This is a charming spot in northeastern Ohio about an hour's ride from Cleveland, and between the hustling towns of Kent and Ravenna. A fine body of water lies at one side of the grounds, the latter being very spacious and well adapted for the uses to which they are dedicated. Lake Brady has been in years gone by a favorite resort and many of the leading exponents of Spiritualism have been there.

PERSONAL INFLUENCE.

There is nothing so exalted in the line of human action as that which proclaims the control of Truth in the personal contact of man with man. He who stands in the halls of learning, in the crowded assemblages of mankind, or even amid the busy marts of business and proclaims the truth, it is true, performs a public labor that is not destitute of a certain reward. But, only in a general way, are mankind reached by the public life and work of these teachers of morals and religion.

The reproof and exhortation of these moralists fall short of the result desired because they are eminently wrong in themselves as exhibiting not only an assumed moral superiority, but a personal right to lecture and rebuke their fellow-men. Their earnestness, persistency and assumption of knowledge often bring the great themes of personal religious development into sharpest criticism and severest ridicule.

There is a pathetic intensity of ridiculousness in the way in which tracts, books and words of warning admonition are thrust upon their unwilling fellow-men. As a consequence the pulpit orator, the curbstone preacher, the tract distributor and other public workers upon men's morals are about as welcome to the average man as a case of smallpox or cholera. I know a shoemaker who wraps up his goods in papers advocating Adventism, a lodging house keeper who hands out or places around tracts on "Hell," "The State of the Damned," "Perdition," etc., etc., and some traders who slip into their packages leaflets asking startling questions as to the moral condition or future outlook of their customers. All this, it must be admitted, has a flavor of pride and the assumption of authority and superiority that deserve the angry ridicule so generally heaped upon it.

Still, there are lines upon which the great themes of personal reformation and of spiritual growth and development can be carried on without defeating the end in view. These lines are not special ways, or vocations, to which some are "called," and to which others are "chosen," but are lines that fall to all of us alike.

The walks of every-day life—in the shop, the store, or any of the spheres of action in which men spend the larger portion of their waking hours, present many opportunities that are exceedingly fit in which to present these great themes.

The intimacies of friendship present many golden moments when the effort to impart the knowledge of the glory and excellence of spiritual truth but blinds love and solicitude with stronger cords.

The daily walk of every man, which is as an open book to many that have only a passing acquaintance with him, has its influence for good or otherwise, that makes its impress upon the mind and heart.

The daily endeavor of any man who looks upon life as an inseparable part of his manifestation of his divine ori-

gin and immortality, and hence as the most fitting opportunity for fulfilling his responsibility by the very power of his self commitment to this purpose presents most forcibly, yet without offense, "the exceeding excellence of the glory of truth."

The evidences of assurance and peace, the unobtrusive manifestation of control over the passions of the body, and the ability and worthiness of truth as the ennobler of the human heart, can not be impeached in such a life.

What more shall I say, except that there are countless myriads of people who are tired, so tired, of the hollow mockery and absurd assumptions of



View of Lake Brady Camp.

the average religionist—who are so weary of their own fighting with fears and doubts—so weary of their dreary wanderings to and fro that they are ready to abandon all further search for themselves, yet are eager to welcome any one who will stretch out the helping hand, and follow any truth that is made clearer by the life of the one presenting it.

Nothing can equal the wail of these weary ones as they send out that desperately sad, that hopeless confession of abandonment of courage and effort, that earnest, beseeching cry to some one—somewhere, "Come and help us."

Is it because there is no light, no demonstration of the power and operation of the truth in our lives, and that we refute the promises that truth makes to all who seek him by bringing forth none of the fruits of the spirit?

GEORGE W. BRADFORD.



Auditorium, Lake Brady.

GREAT REVELATION.

The Sussex, N. Y., Register says: The secret of an alleged "haunted" house at Morristown is due to the fact that one of the family in the adjoining house has a snore when asleep that fairly causes the crockery to rattle. This explanation beats the tipping table with a clockwork in its drawer.

"The Marriage Supper of the Lamb" is a work which places all the prophetic and historical facts pointing to and leading up to the advent of modern Spiritualism in a condensed form, and at a price within the reach of every one. See adv. in another column.

THE NEW AGE.

Cycles — Day and Night — Signs — Changes — Dawn — Prophecy.

The first of a series of free lectures was recently given at New Century hall, Fifth avenue, New York, by Mrs. Imogene C. Fales, general secretary of American Co-operative Union, her subject being "The New Age—Its Conditions and Philosophy." The lectures are philosophic, religious, and also political, and are intended to arouse people to a realization of where the civilized world is today.

The lecturer said that nature and history moved in cycles. There was a cy-

cle of creative energy. When a kalpa comes to an end, rounds or completes itself—then ensues a night of Brahma, in which things on the external planes of life slowly disappear or are absorbed in Brahma, the creative energy of the universe. This night is the breaking of established order, the dissolution of all existing things, a time of darkness and chaos—and the preparation for another kalpa or period of renewed activity—a Day of Brahma.

Individually and socially we have reached the end of a kalpa; of an order of life on the selfish and animal plane, and already the breaking-up process of existing conditions is clearly discernible. A Night of Brahma is at hand, and that night will last until a new social order on a higher plane is evolved.

All prophetic dates cluster around the period in which we are living. In 1890 Madame Blavatsky said: "Woe unto us, men and nations born in the end of the present and most dreaded cycle." Lieutenant Totten declares "there are fateful signs in the heavens; that the darkness deepens and the strain is becoming heavier."

The Westminster Review says: "It is felt by every student and every statesman that some movement—vast and momentous, though indefinite—is passing like a great wave over the civilized world." And William T. Stead proclaims "the human race is at one of the crucial periods in its history when the foundations of the great deep are broken up and the flood of change submerges all the old institutions in which men have lived and died."

These quotations might be multiplied almost indefinitely, and if we turn from their somewhat vague utterances of cataclysmic changes and look at things as they actually are we will see that we are at the "fateful close of a pregnant cycle."

The struggle for existence has culminated in monopoly; in the centralization of wealth and power in a few hands, and in the impoverishment of the people. This is the climax of evolution on the selfish or competitive plane. The continuance of the system under these disastrous conditions means the breaking up and blotting out of those principles of freedom that are the fruitage of the ages; the gradual obliteration of all the nobler elements of humanity and the reappearance of the brute within the man.

"The world is at the dawn of a universal change that will elevate humanity, or he's in the serge of an eternal night."

The crisis is upon us, and it must be met.

All those who have sent out their three chain letters will please send us the names that we may also mail them a sample copy of Light of Truth.

Smouldering fires of old disease

lurk in the blood of many a man, who fancies himself in good health. Let a slight sickness seize him, and the old enemy breaks out anew. The fault is the taking of medicines that suppress, instead of curing disease. You can eradicate disease and purify your blood, if you use the standard remedy of the world,

Ayer's Sarsaparilla.

ally dead; its activities now are of the destructive character; its continuance means the retardation of all progress. The decline in morals, stagnation in business, the widespread suffering, destitution and unrest of the people are the first stages of social degeneration, and the beginning of chaotic conditions.

In Hindoo philosophy, said Mrs. Fales, a kalpa, or a manisantara, is an unknown, incalculable period of time that forms a Day of Brahma or a period of evolutionary activity. The Hindoo kalpa and the creative "day" in the opening chapter of the book of Genesis, have the same meaning. They

4 CORRESPONDENCE

CLEVELAND, O.—Mrs. Thos. Lees was given a pleasing reception on the evening of Feb. 16.

NEW YORK CITY.—A course of free lectures upon "The Philosophy of the New Age" will be given at the New Century hall, 509 Fifth avenue, by Mrs. Imogene Fales, every Sunday afternoon at 3 p. m. The public is cordially invited to attend.—Corr.

ALEXANDRIA, IND.—H. J. Leonard writes that the First Spiritual church is making determined efforts to advance the cause. The officers are E. B. Chamnes, president; Mrs. Runyon, vice president; Mrs. Lydia Jessup, secretary, and Mrs. Alice Howard, speaker, the latter being open to engagement after the first of April.

SOUTH DEERFIELD, MASS.—We have just reorganized with the following results: President, Mrs. Ford; vice president, Mrs. White; secretary and treasurer, Mrs. Bates; corresponding secretary, Mrs. Wilder; committee on work, Mrs. Fisher and Mrs. Cobb; committee on music, Miss Minnie White; executive committee, Mrs. Ford, Mrs. White and Mrs. Bates. We have named our society "Cheerful Workers."—Cor. Sec.

LAKE HELEN, FLA.—Mr. H. S. Budington writes that the campmeeting at Lake Helen opened encouragingly on the 14th inst. George P. Colby and Mrs. Fannie Allyn delivered the opening addresses, followed by the usual phenomenal exercises and interspersed with music. Mr. E. Corrow of Deland, a fine vocalist, led the latter. Among the mediums are Mrs. Carrie Twing, Mrs. Elsie Reynolds, Mrs. E. N. Sackett, Dr. F. J. Miller and others. A new sanitarium is also being built near the camp ground.

BROOKLYN, N. Y.—J. C. F. Grumbine opened the month of February before the Woman's Progressive union that meets at Small's parlors on Franklin avenue. The hall was filled. The subject of the lecture was "Christianity and Spiritualism." On the 14th the hall was crowded with old and new friends. The subject was "Natural and Revealed Religion." Mr. Grumbine will continue his ministrations through February and March and is located at 309 Green avenue, Brooklyn, N. Y. The two first Sundays of May and all of June are open to western societies.

LIMA, O.—February we again resumed our lectures in the person of Mrs. Dr. Sheehan and we are again reaping a harvest of honest effort which you may depend upon it we will store in our granaries for future use, in the consumption of which we hope the Light of Truth will become a constant participant to the value of many new subscribers, etc. We hear of your added success with great pleasure and are just in receipt of your new issue, Occult Science, for which we bespeak a very useful place in the dissemination of the glorious knowledge that passeth all understanding.—W. W. Hawkins.

LYNN, MASS.—The Spiritualists of Lynn are doing very effective work at their afternoon circle every Sunday. Last Sunday we had nine brothers and sisters that gave interesting remarks. Then many sick were treated by ten brothers and five sisters gave tests and spirit messages all at the same time, and the development of mediumship was not forgotten. At 7:30 p. m. musical selections led by J. Edward Bartlett of New York. He then gave an able address on mediumship, followed by tests. Mrs. L. A. Preston then gave many recognized tests and spirit messages. The good work at Mrs. Dr. Dowlands still continues.—T. H. B. James.

ST. LOUIS, MO.—The St. Louis Spiritual Association was recently made richer by some hundred dollars. Mr. Charles Mitscha, a manufacturing fur-

rier and an old resident of this city, whose funeral took place Feb. 8, had his attention, while on his deathbed, directed to Spiritualism, and he who had long been a confirmed materialist turned at the last hopefully to the consoling truths of our divine philosophy. As a result he made the before-mentioned bequest. His funeral was conducted by his Spiritualistic friends, who took the opportunity to scatter a few seeds of spiritual truth, which may yet bring forth an abundant harvest.—D. F. F.

CHICAGO, ILL.—The Spiritual meetings, "Church of the Star of Truth," which were lately established by William A. Lindsay and wife, are held in the Lodge hall in Wicker Park building, 501 North avenue, near the corner of Milwaukee avenue and Roby street, Chicago, and have just finished their first three months work most successfully. Mrs. Lindsay has been fortunate in securing the services of Rev. Max Hoffman, a well-known and highly-esteemed test medium of Chicago, to demonstrate the truth of the return of the spirit, and he has also, at different times, and on several occasions, been favored with lectures from such good scientific speakers as Dr. John Blair, Professor Randall and Dr. Tripp. Mr. and Mrs. Lindsay are endeavoring to make these meetings a success.—Corr.

DENVER, COLO.—The First Spiritual church records two interesting events as transpired in the first month of the new year. On Wednesday, Jan. 20, Mr. Joseph Homer of Cripple Creek and Miss Laura Mosier of Chicago were united in marriage by Dr. Ewell, pastor of the church. Occurring at the regular meeting of Ladies' Auxiliary, much interest and good cheer was added to both occasions. On Sunday, Jan. 24, a most beautiful service was presented in the baptism of a son of Wm. J. Peall, a lad of 4 years. The Children's Progressive Lyceum has removed back to its original home, Odd Fellows' hall, and has called back its original members with many new ones. The First Spiritual church finds the hour after morning service more convenient for its members, and opened at that time on Sunday last, and another in a more remote section has been started.—Sara L. Hard, Sec.

LONDON, ONT.—Spiritualism in London is booming. A great many circles are being held weekly in private homes and many local mediums are being developed. We have two good slate writers, one who gets beautiful paintings in porcelain; also three good test mediums and one materializing. The latest to visit us was Mrs. Emma Archer, who gave two very fine seances at the beautiful home of the secretary of the Psychical society. She also gave a private seance where the conditions were all that could be required and results have never been equalled by any medium heretofore. Three full forms came out of the cabinet at one time and conversed with friends, all being recognized, while the light was sufficient to read a newspaper and the seance under strictly test conditions. Mrs. Archer was accompanied by Mrs. Jennie Donovan.—Mac.

SAN FRANCISCO, CAL.—A grand reunion of many of the leading Spiritualists of this city and vicinity was held on the evening of Jan. 29 in the spacious parlors of Mrs. Maria Robinson Bernhard. The special feature of the occasion was the presence of the gifted lecturer, Mrs. Elizabeth Lowe Watson, who came up from her home at Sunny Brae to meet and greet her many friends here, the gathering being in the nature of an informal reception to Mrs. Watson. The happy assemblage was entertained at intervals with choice singing by a number of the ladies present, interspersed with character recitations by Mrs. Zida Hickok. In her usual felicitous vein Mrs. Watson greeted the friends with a good oldfash-

THE LIGHT OF TRUTH.

ioned Spiritualistic speech, making feeling reference to the absence in the body of several of the faithful workers who had recently passed over. Following this Mrs. H. E. Robinson, mother of the hostess, in well timed remarks, spoke for the ascended referred to. Charles Dawbarn then narrated some interesting experiences recently received through his own mediumship. Refreshments were served and the joyous company dispersed at a late hour.—William E. Coleman.

MINNEAPOLIS, MINN.—Notwithstanding the severe weather experienced during the past month, the light of truth set forth by Mrs. C. D. Pruden and her guides has continued to attract select and interested audiences, twice each Sunday, to the hall of the Washington Union of Spiritualists in the Masonic Temple. This lady's trance addresses are conceded to be cogent and conclusive in argument, scholarly and grammatical, and delivered with a careful elocutionary vigor; so appealing to the more educated and enlightened minds of her hearers, and stirring up investigation in homes where Spiritualism is little suspected. Tests and spirit greetings form part of the program at each meeting, and while in various ways those present are convinced of the active co-operation of the "Washington Spirit Band," it remained for Jan. 31 to have a windy orator silenced by spirit raps on the furniture of the rostrum. These raps were heard distinctly by members among the audience. Lately Mrs. Pruden's spirit messages have sometimes been given her in the form of epistles written by spirit hands on the opened page of a book, which she clairvoyantly reads as written, each word fading out as read. In this phase neither clairaudience, inspiration nor intuition has any place, nor if the current be broken can the medium supply the continuing thought. Other interesting features have enlivened our meetings, which it would require too much space to relate. Test circles are held each Thursday evening in Mrs. Pruden's home, 1121 Hennepin avenue, at which address this lady can always be consulted during the usual office hours.—W. U. S. A. Cor.

NEW YORK STATE ASSOCIATION OF SPIRITUALISTS.

A convention will be held in a short time for the organization of a State association in New York state. Mr. Frank Walker, state agent for the National association, is now perfecting arrangements. Mr. E. W. Sprague will soon begin work under the auspices of the National Spiritualists' association to thoroughly organize the Spiritualists of New York state. Mr. Sprague will visit every city and town and hamlet in the state that will guarantee his expenses, which will not be heavy. All societies and persons desiring his services will please send address to this office at once. Spiritualists of New York city and Brooklyn already have contributed \$800 at the recent mass meeting in Brooklyn, and the new State association will be a success.

Hurrah for National Spiritualists' Jubilee under auspices of the National Spiritualists' association!

F. B. WOODBURY.

The psychopomp is a new invention for the development of spirit communion between medium and control. Try one. It will work for any one who has the least mediumistic power. Price 75 cents, postpaid.

UPERFLUOUS HAIR CAN BE REMOVED. "I am free from the mortification of years," writes one lady. "Worth its weight in gold," writes another. Any lady can get this information by addressing Mrs. M. N. PERRY, Box 78 Oak Park, Ill. Mention that you saw this item in LIGHT OF TRUTH and you will receive a sealed letter in return.

Psychopomp is the name of our new talking board. Price 75 cents.

TO ALL WHOM IT MAY CONCERN.

A bill is now pending in the Michigan legislature designed to establish a medical monopoly in this state. It provides for a board of examiners, composed of the four "pathies" specified and appointed by the governor, and all persons not licensed by the board will be prohibited, under pains and penalties, from practicing.

This excludes, of course, all mediums, scientists, healers and every form of practice except such as may be permitted by this board. The M. D.s are pushing the matter vigorously and will leave nothing undone to further the bill. They have the money and means to make their full showing, and will circulate petitions carefully worded, and endeavor to induce the committees to believe that the people want some such bill passed.

It behooves the friends of freedom and progress to bestir themselves. The Michigan State Spiritual association at its recent massmeeting at Lansing appointed a committee to take this matter in hand, with M. A. Root of Bay City as chairman. This committee will need and must have funds to do the work of printing and circulating remonstrances and other legitimate expenses to offset the efforts being made in favor of the bill.

The committee has also drafted a substitute bill which will be introduced and urged by it, providing for equal rights for all kinds of practice, and guarding against fraud or false pretense on the part of any.

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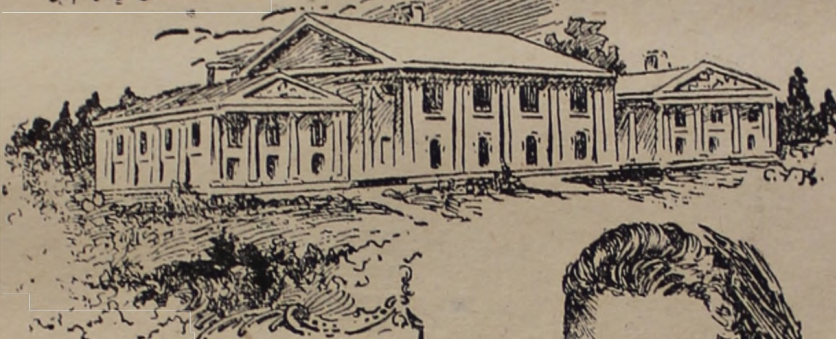
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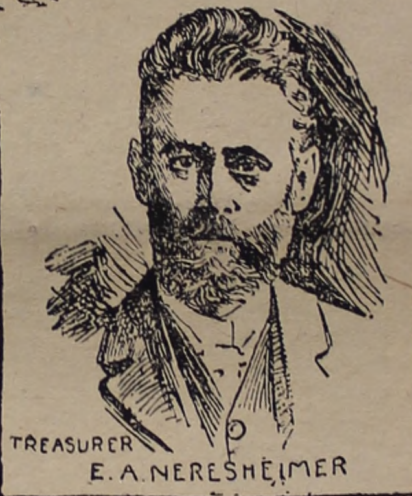
"Actually Ghosts—The Beginning of a Series of Letters to Prove Life After Death—A Man Who Contends the Apostle Paul Was a Medium."

The editorial preface to the first letter is frank, fair and free. Among other things he says: "The Sunday Voice simply opens its columns to any who wish to say anything along these lines, but desires to be distinctly understood as in no degree or manner committing itself to any view expressed. The series will cover the ground as fully as may be. * * * Every care has been and will be taken to insure complete good faith on the part of the writers. * * * No apology is needed for this series, nor is any intended in the statement that it was decided upon because the question is one upon which of late (probably more now than ever before) large numbers of men and women are expending much thought and time. * * * Probably it goes straight home to more people than any or all other questions. For that reason it is worth taking up. * * * The Voice will admit both sides of the matter to the discussion. And since Mr. Eyerdam is free with poetical quotations it may not be amiss to remind him that—

Offtimes to lure us to our harm
The instruments of darkness tell us truths,
Win us with honest trifles to betray us
In deepest consequences.

In this introductory article Mr. "Eyerdam" speaks plainly and strongly, and claims a complete correspondence between the experiences of Paul and modern mediums. He says: "The ordinary Christian simply believes it is true. Belief is more or less a matter

of volition; but knowledge is absolute. We know, therefore, we have no need for mere faith, which at best is a relatively weak thing." It is true that we know that certain facts transpire, and by their cumulative force make the evidence to us irresistible. But how much do we know? And how many know the facts on which we rely? There are men who admit all the facts upon which we predicate our conclusions, and yet deny that they prove the claim of spirit communion. But if they do not, then nothing can. We accept many things as actual demonstration which, after all, are conclusions growing out of other experiences, so called, and apparently so certain that we never question them. If we only know what our senses reveal to us first hand, we can not boast of any great area of knowledge. I never saw a human heart. I have seen "manakins" taken to pieces and put together again, and among the various organs was one called the heart; and I have seen hearts in dead animals, almost before they ceased to beat, and I have felt throbbings in human bodies—my own included—that were supposed to be ac-



TREASURER
E. A. NERESHLEMER

tions of the heart; and I have no more doubt of it than if I had looked into a living man and seen the heart in operation; but my knowledge of the existence of the human heart is all circumstantial and inferential. It seems to me just as reasonable to deny that I have any proof that there is a heart in my body as to deny that spiritual phenomena prove the existence and influence of incarnate human beings. Nevertheless, the great bulk of all that goes to make up the Spiritual philosophy—including the philosophy itself, is more or less hypothetical; it is faith sustained by reason, predicated on facts in their primitive simplicity. But what if we have accepted some "facts" that are only fiction? And what if we have misinterpreted some of the facts and builded a theory thereon? Would not the whole structure be shaky? I have seen ardent devotees of certain manifestations defend them against strong presumptive evidence of fraud with the plea that the medium was too high minded and honest to stoop to any deception! What is that but faith? We take the great bulk of our "knowledge" on faith in the schoolmen who tell us that they have demonstrated it. Faith is an important and indispensable factor in all science, as well as in religion, and it can not be eliminated from Spiritualism without impeaching the testimony upon which we rely.

LYMAN C. HOWE.

My friend, you make very free with your days; pray, how many do you expect to have?—De Quincey.

POWER OF THOUGHT.

W. H. Dower delivered a lecture before the Theosophical society of Syracuse, N. Y., recently, on "The Power of Thought." He spoke in part as follows:

"Thought is the result of raising or translating vibrations of color or sound into self consciousness by the quality of egoism which is inherent in everything. By visual vibration we see, by auditory vibrations we hear, by tangible vibrations we have the sense of touch, etc. Through the avenue of these various senses and sense organs man gains a knowledge of the universe in which he lives. There are, however, senses and centers which belong to octaves of life higher as well as lower than the material aspects of its manifestations. These all have their correspondences and correlations, and aid and take part by their actions and interactions in producing an eventual consciousness of consciousness or self-consciousness which is the end and aim of all evolution and involution. Spirit is the same thing as consciousness. The universe is embodied consciousness. This in order to know itself throws itself into the many forms, states and conditions we see about us.

"Between these many forms thus thrown out there begins a ceaseless and eternal action. This action and influence in the consciousness embodied in man is sensed as thought. Every action is dependent upon and the result of some previous action. Every thought is the result of some previous thought. Upon the quality of that preceding thought, as might be said upon the chemically pure nature of that preceding thought, depends the resulting compound or new thought. Thoughts like chemicals will only unite in definite proportions and according to their affinities. Hydrogen gas and oxygen united in certain proportions form water—a compound utterly different from either of the constituents which go to make it up. This union or any similar union of substances taking place in nature, on the earth or in the solar systems would be the physical correspondence of thought operations in universal or Kosmic mind. Earthquakes, volcanic eruptions, seismic disturbances of all kinds, as well as the building up of a flower, all come under this head.

"When we have a new thought it means that a compounding of elements in some part of our nature has occurred. We become conscious of this changed relation of things and call it thought. A beautiful thought may be the result of a perfect blending of colors or vibrations on a high plane of our natures and brought about by high aspirations or desire. The resulting new color or vibration then registers on our brain mind, and even the physical brain molecules marshal and arrange themselves according to the thought. Beautiful and high thoughts build up the nature and even the physical body. Evil, vicious thoughts destroy the nature and tear down the physical. High aspirations produce perfect harmony of thought, this produces harmony of form and character, so that in truth "we are pictures painted by our own thinking."

"Another Christian Science Failure," "A Faithcurists Blunder," "A Magnetic Healer's Victim," etc., are the headlines given when a patient under the treatment of one of the aforementioned dies. But what of the many who die under a doctor's care? We never hear of even the most eminent physician's patients living forever. They all die eventually. But if there is going to be so much fuss made about it we would advise the aforementioned to turn over their incurable patients to the M. D.'s to be given the death blow.

Happy the man who early learns the wide chasm which lies between his wishes and his powers.—Goethe.

4 CORRESPONDENCE

CLEVELAND, O.—Mrs. Thos. Lees was given a pleasing reception on the evening of Feb. 16.

NEW YORK CITY.—A course of free lectures upon "The Philosophy of the New Age" will be given at the New Century hall, 509 Fifth avenue, by Mrs. Imogene Fales, every Sunday afternoon at 3 p. m. The public is cordially invited to attend.—Corr.

ALEXANDRIA, IND.—H. J. Leonard writes that the First Spiritual church is making determined efforts to advance the cause. The officers are E. B. Chamnes, president; Mrs. Runyon, vice president; Mrs. Lydia Jessup, secretary, and Mrs. Alice Howard, speaker, the latter being open to engagement after the first of April.

SOUTH DEERFIELD, MASS.—We have just reorganized with the following results: President, Mrs. Ford; vice president, Mrs. White; secretary and treasurer, Mrs. Bates; corresponding secretary, Mrs. Wilder; committee on work, Mrs. Fisher and Mrs. Cobb; committee on music, Miss Minnie White; executive committee, Mrs. Ford, Mrs. White and Mrs. Bates. We have named our society "Cheerful Workers."—Cor. Sec.

LAKE HELEN, FLA.—Mr. H. S. Budington writes that the campmeeting at Lake Helen opened encouragingly on the 14th inst. George P. Colby and Mrs. Fannie Allyn delivered the opening addresses, followed by the usual phenomenal exercises and interspersed with music. Mr. E. Corrow of Deland, a fine vocalist, led the latter. Among the mediums are Mrs. Carrie Twing, Mrs. Elsie Reynolds, Mrs. E. N. Sackett, Dr. F. J. Miller and others. A new sanitarium is also being built near the camp ground.

BROOKLYN, N. Y.—J. C. F. Grumbine opened the month of February before the Woman's Progressive union that meets at Small's parlors on Franklin avenue. The hall was filled. The subject of the lecture was "Christianity and Spiritualism." On the 14th the hall was crowded with old and new friends. The subject was "Natural and Revealed Religion." Mr. Grumbine will continue his ministrations through February and March and is located at 309 Green avenue, Brooklyn, N. Y. The two first Sundays of May and all of June are open to western societies.

LIMA, O.—February we again resumed our lectures in the person of Mrs. Dr. Sheehan and we are again reaping a harvest of honest effort which you may depend upon it we will store in our granaries for future use, in the consumption of which we hope the Light of Truth will become a constant participant to the value of many new subscribers, etc. We hear of your added success with great pleasure and are just in receipt of your new issue, Occult Science, for which we bespeak a very useful place in the dissemination of the glorious knowledge that passeth all understanding.—W. W. Hawkins.

LYNN, MASS.—The Spiritualists of Lynn are doing very effective work at their afternoon circle every Sunday. Last Sunday we had nine brothers and sisters that gave interesting remarks. Then many sick were treated by ten brothers and five sisters gave tests and spirit messages all at the same time, and the development of mediumship was not forgotten. At 7:30 p. m. musical selections led by J. Edward Bartlett of New York. He then gave an able address on mediumship, followed by tests. Mrs. L. A. Preston then gave many recognized tests and spirit messages. The good work at Mrs. Dr. Dowlands still continues.—T. H. B. James.

ST. LOUIS, MO.—The St. Louis Spiritual Association was recently made richer by some hundred dollars. Mr. Charles Mitscha, a manufacturing fur-

rier and an old resident of this city, whose funeral took place Feb. 8, had his attention, while on his deathbed, directed to Spiritualism, and he who had long been a confirmed materialist turned at the last hopefully to the consoling truths of our divine philosophy. As a result he made the before-mentioned bequest. His funeral was conducted by his Spiritualistic friends, who took the opportunity to scatter a few seeds of spiritual truth, which may yet bring forth an abundant harvest.—D. F. F.

CHICAGO, ILL.—The Spiritual meetings, "Church of the Star of Truth," which were lately established by William A. Lindsay and wife, are held in the Lodge hall in Wicker Park building, 501 North avenue, near the corner of Milwaukee avenue and Roby street, Chicago, and have just finished their first three months work most successfully. Mrs. Lindsay has been fortunate in securing the services of Rev. Max Hoffman, a well-known and highly-esteemed test medium of Chicago, to demonstrate the truth of the return of the spirit, and he has also, at different times, and on several occasions, been favored with lectures from such good scientific speakers as Dr. John Blair, Professor Randall and Dr. Tripp. Mr. and Mrs. Lindsay are endeavoring to make these meetings a success.—Corr.

DENVER, COLO.—The First Spiritual church records two interesting events as transpired in the first month of the new year. On Wednesday, Jan. 20, Mr. Joseph Homer of Cripple Creek and Miss Laura Mosier of Chicago were united in marriage by Dr. Ewell, pastor of the church. Occurring at the regular meeting of Ladies' Auxiliary, much interest and good cheer was added to both occasions. On Sunday, Jan. 24, a most beautiful service was presented in the baptism of a son of Wm. J. Peall, a lad of 4 years. The Children's Progressive Lyceum has removed back to its original home, Odd Fellows' hall, and has called back its original members with many new ones. The First Spiritual church finds the hour after morning service more convenient for its members, and opened at that time on Sunday last, and another in a more remote section has been started.—Sara L. Hard, Sec.

LONDON, ONT.—Spiritualism in London is booming. A great many circles are being held weekly in private homes and many local mediums are being developed. We have two good slate writers, one who gets beautiful paintings in porcelain; also three good test mediums and one materializing. The latest to visit us was Mrs. Emma Archer, who gave two very fine seances at the beautiful home of the secretary of the Psychical society. She also gave a private seance where the conditions were all that could be required and results have never been equalled by any medium heretofore. Three full forms came out of the cabinet at one time and conversed with friends, all being recognized, while the light was sufficient to read a newspaper and the seance under strictly test conditions. Mrs. Archer was accompanied by Mrs. Jennie Donvan.—Mac.

SAN FRANCISCO, CAL.—A grand reunion of many of the leading Spiritualists of this city and vicinity was held on the evening of Jan. 29 in the spacious parlors of Mrs. Maria Robinson Bernhard. The special feature of the occasion was the presence of the gifted lecturer, Mrs. Elizabeth Lowe Watson, who came up from her home at Sunny Brae to meet and greet her many friends here, the gathering being in the nature of an informal reception to Mrs. Watson. The happy assemblage was entertained at intervals with choice singing by a number of the ladies present, interspersed with character recitations by Mrs. Zida Hickok. In her usual felicitous vein Mrs. Watson greeted the friends with a good oldfash-

ioned Spiritualistic speech, making feeling reference to the absence in the body of several of the faithful workers who had recently passed over. Following this Mrs. H. E. Robinson, mother of the hostess, in well timed remarks, spoke for the ascended referred to. Charles Dawbarn then narrated some interesting experiences recently received through his own mediumship. Refreshments were served and the joyous company dispersed at a late hour.—William E. Coleman.

MINNEAPOLIS, MINN.—Notwithstanding the severe weather experienced during the past month, the light of truth set forth by Mrs. C. D. Pruden and her guides has continued to attract select and interested audiences, twice each Sunday, to the hall of the Washington Union of Spiritualists in the Masonic Temple. This lady's trance addresses are conceded to be cogent and conclusive in argument, scholarly and grammatical, and delivered with a careful elocutionary vigor; so appealing to the more educated and enlightened minds of her hearers, and stirring up investigation in homes where Spiritualism is little suspected. Tests and spirit greetings form part of the program at each meeting, and while in various ways those present are convinced of the active co-operation of the "Washington Spirit Band," it remained for Jan. 31 to have a windy orator silenced by spirit raps on the furniture of the rostrum. These raps were heard distinctly by members among the audience. Lately Mrs. Pruden's spirit messages have sometimes been given her in the form of epistles written by spirit hands on the opened page of a book, which she clairvoyantly reads as written, each word fading out as read. In this phase neither clairaudience, inspiration nor intuition has any place, nor if the current be broken can the medium supply the continuing thought. Other interesting features have enlivened our meetings, which it would require too much space to relate. Test circles are held each Thursday evening in Mrs. Pruden's home, 1121 Hennepin avenue, at which address this lady can always be consulted during the usual office hours.—W. U. S. A. Cor.

NEW YORK STATE ASSOCIATION OF SPIRITUALISTS.

A convention will be held in a short time for the organization of a State association in New York state. Mr. Frank Walker, state agent for the National association, is now perfecting arrangements. Mr. E. W. Sprague will soon begin work under the auspices of the National Spiritualists' association to thoroughly organize the Spiritualists of New York state. Mr. Sprague will visit every city and town and hamlet in the state that will guarantee his expenses, which will not be heavy. All societies and persons desiring his services will please send address to this office at once. Spiritualists of New York city and Brooklyn already have contributed \$800 at the recent mass meeting in Brooklyn, and the new State association will be a success.

Hurrah for National Spiritualists' Jubilee under auspices of the National Spiritualists' association!

F. B. WOODBURY.

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Psychopomp is the name of our new talking board. Price 75 cents.

TO ALL WHOM IT MAY CONCERN,

A bill is now pending in the Michigan legislature designed to establish a medical monopoly in this state. It provides for a board of examiners, composed of the four "pathies" specified and appointed by the governor, and all persons not licensed by the board will be prohibited, under pains and penalties, from practicing.

This excludes, of course, all mediums, scientists, healers and every form of practice except such as may be permitted by this board. The M. D.s are pushing the matter vigorously and will leave nothing undone to further the bill. They have the money and means to make their full showing, and will circulate petitions carefully worded, and endeavor to induce the committees to believe that the people want some such bill passed.

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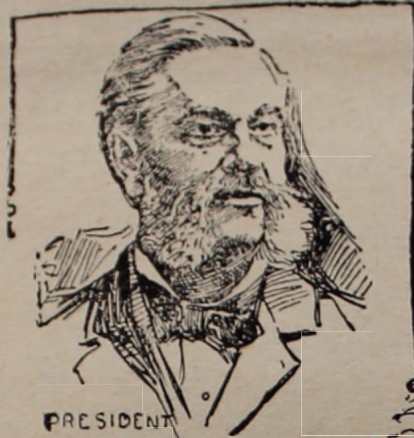
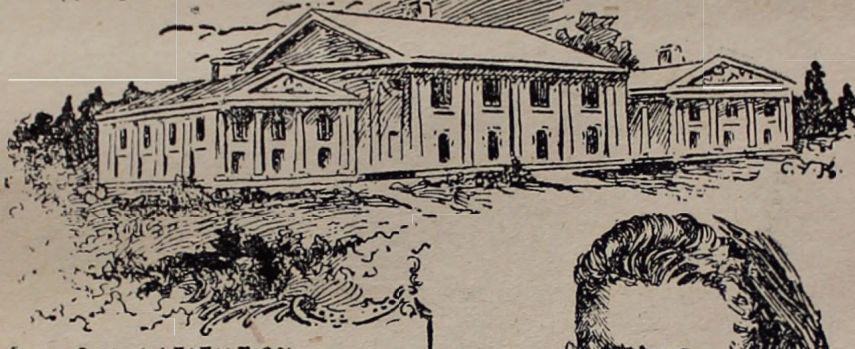
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The Sunday Voice and Clevelandier has commenced the publication of a series of articles on Spiritualism, the first of which appeared in the issue for Sunday, Feb. 7, and bears the following heading:

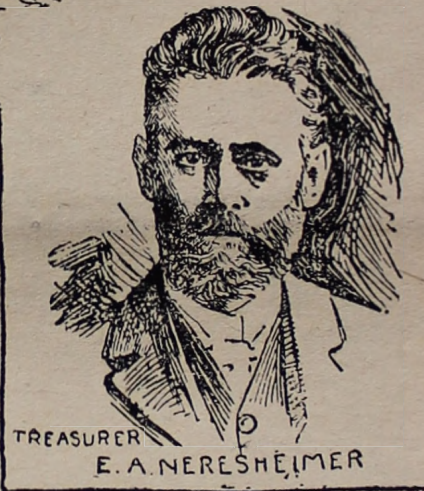
"Actually Ghosts—The Beginning of a Series of Letters to Prove Life After Death—A Man Who Contends the Apostle Paul Was a Medium."

The editorial preface to the first letter is frank, fair and free. Among other things he says: "The Sunday Voice simply opens its columns to any who wish to say anything along these lines, but desires to be distinctly understood as in no degree or manner committing itself to any view expressed. The series will cover the ground as fully as may be." * * * Every care has been and will be taken to insure complete good faith on the part of the writers. * * * No apology is needed for this series, nor is any intended in the statement that it was decided upon because the question is one upon which of late (probably more now than ever before) large numbers of men and women are expending much thought and time. * * * Probably it goes straight home to more people than any or all other questions. For that reason it is worth taking up. * * * The Voice will admit both sides of the matter to the discussion. And since Mr. Eyerdam is free with poetical quotations it may not be amiss to remind him that—

Of times to lure us to our harm
The instruments of darkness tell us truths,
Win us with honest trifles to betray us
In deepest consequences.

In this introductory article Mr. "Eyerdam" speaks plainly and strongly, and claims a complete correspondence between the experiences of Paul and modern mediums. He says: "The ordinary Christian simply believes it is true. Belief is more or less a matter

of volition; but knowledge is absolute. We know, therefore, we have no need for mere faith, which at best is a relatively weak thing." It is true that we know that certain facts transpire, and by their cumulative force make the evidence to us irresistible. But how much do we know? And how many know the facts on which we rely? There are men who admit all the facts upon which we predicate our conclusions, and yet deny that they prove the claim of spirit communion. But if they do not, then nothing can. We accept many things as actual demonstration which, after all, are conclusions growing out of other experiences, so called, and apparently so certain that we never question them. If we only know what our senses reveal to us first hand, we can not boast of any great area of knowledge. I never saw a human heart. I have seen "manakins" taken to pieces and put together again, and among the various organs was one called the heart; and I have seen hearts in dead animals, almost before they ceased to beat, and I have felt throbbings in human bodies—my own included—that were supposed to be ac-

TREASURER
E. A. NERESHIEMER

tions of the heart; and I have no more doubt of it than if I had looked into a living man and seen the heart in operation; but my knowledge of the existence of the human heart is all circumstantial and inferential. It seems to me just as reasonable to deny that I have any proof that there is a heart in my body as to deny that spiritual phenomena prove the existence and influence of incarnate human beings. Nevertheless, the great bulk of all that goes to make up the Spiritual philosophy—including the philosophy itself, is more or less hypothetical; it is faith sustained by reason, predicated on facts in their primitive simplicity. But what if we have accepted some "facts" that are only fiction? And what if we have misinterpreted some of the facts and builded a theory thereon? Would not the whole structure be shaky? I have seen ardent devotees of certain manifestations defend them against strong presumptive evidence of fraud with the plea that the medium was too high minded and honest to stoop to any deception! What is that but faith? We take the great bulk of our "knowledge" on faith in the schoolmen who tell us that they have demonstrated it. Faith is an important and indispensable factor in all science, as well as in religion, and it can not be eliminated from Spiritualism without impeaching the testimony and destroying the value of facts upon which we rely.

LYMAN C. HOWE.

My friend, you make very free with your days; pray, how many do you expect to have?—De Quincey.

POWER OF THOUGHT.

W. H. Dower delivered a lecture before the Theosophical society of Syracuse, N. Y., recently, on "The Power of Thought." He spoke in part as follows:

"Thought is the result of raising or translating vibrations of color or sound into self consciousness by the quality of egoism which is inherent in everything. By visual vibration we see, by auditory vibrations we hear, by tangible vibrations we have the sense of touch, etc. Through the avenue of these various senses and sense organs man gains a knowledge of the universe in which he lives. There are, however, senses and centers which belong to octaves of life higher as well as lower than the material aspects of its manifestations. These all have their correspondences and correlations, and aid and take part by their actions and interactions in producing an eventual consciousness of consciousness or self-consciousness which is the end and aim of all evolution and involution. Spirit is the same thing as consciousness. The universe is embodied consciousness. This in order to know itself throws itself into the many forms, states and conditions we see about us.

"Between these many forms thus thrown out there begins a ceaseless and eternal action. This action and influence in the consciousness embodied in man is sensed as thought. Every action is dependent upon and the result of some previous action. Every thought is the result of some previous thought. Upon the quality of that preceding thought, as might be said upon the chemically pure nature of that preceding thought, depends the resulting compound or new thought. Thoughts like chemicals will only unite in definite proportions and according to their affinities. Hydrogen gas and oxygen united in certain proportions form water—a compound utterly different from either of the constituents which go to make it up. This union or any similar union of substances taking place in nature, on the earth or in the solar systems would be the physical correspondence of thought operations in universal or Kosmic mind. Earthquakes, volcanic eruptions, seismic disturbances of all kinds, as well as the building up of a flower, all come under this head.

"When we have a new thought it means that a compounding of elements in some part of our nature has occurred. We become conscious of this changed relation of things and call it thought. A beautiful thought may be the result of a perfect blending of colors or vibrations on a high plane of our natures and brought about by high aspirations or desire. The resulting new color or vibration then registers on our brain mind, and even the physical brain molecules marshal and arrange themselves according to the thought. Beautiful and high thoughts build up the nature and even the physical body. Evil, vicious thoughts destroy the nature and tear down the physical. High aspirations produce perfect harmony of thought, this produces harmony of form and character, so that in truth "we are pictures painted by our own thinking."

"Another Christian Science Failure," "A Faithurists Blunder," "A Magnetic Healer's Victim," etc., are the headlines given when a patient under the treatment of one of the aforementioned dies. But what of the many who die under a doctor's care? We never hear of even the most eminent physician's patients living forever. They all die eventually. But if there is going to be so much fuss made about it we would advise the aforementioned to turn over their incurable patients to the M. D.'s to be given the death blow.

Happy the man who early learns the wide chasm which lies between his wishes and his powers.—Goethe.

THE OGGULT.

Remarkable Reminiscences.

The multitudes who for many years have listened to the teachings of Dr. F. L. H. Willis will be interested in the following narrative of some of his personal experiences in the great subject of Spiritualism, to which his life is devoted. Dr. Willis' statement is as follows:

Having been a student and investigator of Spiritualism for more than forty years, I wish to make affidavit to some remarkable experiences I had with a medium some years ago, with whom I had several sitting under crucial test conditions. She was then a Mrs. Compton, afterward known as Mrs. Marquee, an illiterate woman living in the depths of poverty in the little village of Havana, three miles from Watkins and ten miles from my summer residence at Glenora, on Seneca Lake. She was struggling to support herself and children by taking in washing. Literally at her washtub she developed into one of the most remarkable mediums of modern times.

I had then recently purchased my place on the lake, and a lady gifted with rare powers as a sensitive was visiting me from Connecticut. My house is on a beautifully wooded point, extending out into the lake. This region was always a favorite resort in primitive times of the noble tribe of Senecas.

We were sitting in conversation one afternoon when Mrs. G. suddenly exclaimed: "Why there is a whole band of Indians about the door, and their chief is a magnificent fellow, fully seven feet in height." She then gave a minute description of his costume and general appearance.

At this time I had never heard of the medium Mrs. Compton-Marquee. Ten days after this I had occasion to go into the neighboring village of Dundee. In the meantime the above incident had not been mentioned outside of my family, as we were in a community hostile to such experiences.

While in Dundee I was introduced to the late Hon. John T. Andrews, an old resident of this region, having lived there from his boyhood. In the course of conversation he said to me: "Do you know, doctor, some forty or more years ago I was down on your point, and two men were digging there for some purpose, when they came to a large flat stone. On lifting it they found beneath it the skeleton of an Indian seven feet in height."

My surprise may be imagined, but I said nothing of the experience I had had with Mrs. G., which this statement so startlingly corroborated.

About two weeks later being in Watkins, I met my old friend, the late Dr. Edwin Lewis, widely known as a skilled physician, and he told me of the remarkable phenomena that were occurring in Havana at the humble residence of the above-mentioned Mrs. Compton, that were being investigated by himself and other prominent citizens of Watkins, and wished me to accompany him on a given evening to witness them.

On the evening appointed I was at the house—an exceedingly humble dwelling—and was there introduced to a tall, thin woman about forty years old, with dark hair and eyes, and an exceedingly sallow complexion. She wore an old, rusty, black alapaca gown, her only one for dress occasions.

The seance room was up-stairs, an uncarpeted room, across one corner of which had been erected a plain board partition extending about two-thirds of the way to the ceiling, with a door in it. This formed a small three-cornered closet, also uncarpeted, and large enough to admit an old wooden rocking chair, the rockers of which had been removed, the space around the chair being very limited.

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The medium took her seat in this chair, and the door was closed. After an exhibition of what was termed independent spirit voices, the door of the cabinet slowly opened and there emerged from it the apparition of a young woman, beautifully costumed in white, carrying in one hand an exquisite lace handkerchief. She was as unlike the medium in every respect as it is possible to conceive. She remained about twenty minutes, conversing in whispers mostly, with the half dozen persons present, then slowly receded to the cabinet. She was instantly followed by a magnificent looking Indian chief in full costume. To my surprise he addressed himself to me, saying: "Me know you Dr. Chief." "Know me! Why how is that?"

"My bones buried on your point."

On being permitted to approach nearer to him I found he answered exactly the description given me by Mrs. G. several weeks before of the chief of the band of Indians she saw at my door at Glenora. I was allowed to measure him, and found he stood a

she could not utter an intelligible sentence. After my job was done the company present decided unanimously that it perfectly met the desired end.

Scarcely had the door of the cabinet closed when the independent voices began and were even clearer and finer than on the preceding evening. After several brief addresses had been made purporting to have come from different spirits, the door of the cabinet opened and the before described beautifully dressed figure made its appearance.

While the attention of the company was absorbed by her I quietly slipped into the cabinet. It was empty. There was no trace of the medium. The dress that I nailed so securely to the floor was gone. I passed my hand over the floor; there was no trace of the tacks. Neither was there any trace of the strings with which I had tied her, or of the numerous seals I had stamped with my signet. Everything but the old chair had disappeared. I resumed my seat and awaited the denouement.



DR. F. L. H. WILLIS.

trifle over seven feet in height. I would like to emphasize the fact that this experience at my home had never been mentioned outside of my family.

After the seance I had a conversation with the medium, won her confidence, and she gave her consent to be placed by me at some future sitting under rigid test conditions.

On the appointed evening, after she took her seat in the cabinet, I took some carpet tacks and a hammer and nailed the skirt of her dress—the same old black dress—securely to the floor, putting the tacks in thick and driving them firmly in. I then secured her in the chair, tying her with yards of stout twine, sealing the knots with sealing wax. She wore ear-rings. She permitted me to take them out and pass threads through the lobes of her ears, carry them to the rear wall of the cabinet and seal them to it, stamping the seal with my own signet.

To test the independence of the voices I cut surgeon's plaster into strips, and placing them by anatomical lines so that they could not be removed and replaced by a person ignorant of anatomy without my knowledge, I sealed her mouth so securely that

the shining white robe of the apparition fitted exactly.

A gentleman present persuaded the medium to allow him to take another piece from her dress, as he wished to examine the two under the microscope. He found them identical, save that one was rusty black and the other pure white.

I published an account of my experiences with this medium at the time which attracted widespread attention, and several keen, shrewd and close observers visited the medium and corroborated all my statements.

I close with the words attributed to some distinguished scientist: "He is a rash man, who, outside the domain of pure mathematics, pronounces the word impossible."

FRED L. H. WILLIS, M. D.

Rochester, N. Y., Jan. 12, 1897.

State of New York, County of Monroe, City of Rochester, ss:

On the twelfth day of January, 1897, before me personally appeared Fred L. H. Willis, to me personally known to be the same person who signed the foregoing statement, and who by me being truly sworn says the foregoing statement is true of his own knowledge.

Sworn to before me this twelfth day of January, 1897.

HELEN M. MILLAR, Notary Public.

MISCHIEVOUS SPIRITS.

The Liverpool Express for Jan. 23 contains the following story: On Saturday, Jan. 16, a young lady paid a visit to a relative, a married sister. She went upstairs and placed some of her garments in the room in which she was to sleep. She came down again and joined the inmates at tea. The doors were closed and all the members of the family were in the same room. Hearing a noise on the stairs the young lady opened the kitchen door and found to her amazement the garments she had left upstairs lying in a heap at the foot of the stairs in the hall. She called her sister's husband, and as she appeared her hymn-book, which she likewise left in her room, came tumbling down the stairs, and as they both stood wondering there followed her brother-in-law's silk hat. A search was instantly made—every nook and corner of the house carefully scrutinized, but they found no trace of any one—windows were found fastened, doors were found closed. Three of the inmates slept in a neighbor's house that night, so overcome were they with fear. Next morning (Sunday), as they were at breakfast, a noise was heard in the adjoining sitting room. They together went in and found that the marble timepiece, which should have been on the mantelpiece, was on the floor and all the ornaments turned upside down. On Monday morning the women folks had selected certain articles of clothes, etc., tied them in a sheet and brought them to the top of the stairs and left them there for a short time. It was washing day. One of the women returned to bring them down, but on her way up she suddenly found her head and face swathed in a towel. This article was one of those previously tied in the bundle. Again a search was made, but no trace was discoverable of any living creature in the upper part of the house. The same evening the kitchen door was found difficult to open. On force being used part of the heavy furniture was found behind it and other portions of the furniture shifted and placed in the most unlikely positions. This was the climax. The people sent their three young children to the house of a friend and made up their mind forthwith to flit.

Have you written those three chain letters? If so, do not forget to send us the names and addresses of the persons addressed.

MATERIALIZATION.

INTERESTING SEANCE AT KANSAS CITY, MO.

Editor Light of Truth: In your issue of Nov. 14 last there appeared an article describing a seance held at the residence of the manifold medium, Mr. C. W. Steward of this city (Kansas City, Mo.), at which there was a photograph taken of a group of materialized spirits.

Some of your readers may be interested in a statement of some occurrences at seances held lately at the rooms of the same medium. On the evening of Jan. 20 of this year we were favored with independent slate-writing under the strictest test conditions, as herein described.

There had been provided beforehand an ordinary tin bread-box, such as is used by many housekeepers in their kitchens, without partitions or compartments, and large enough to hold half a dozen common school slates. After the box had been examined by all present several of us placed inside of it our own private slates, which had been previously closely examined, and all found to be perfectly clean and free from writing except one, upon which were a few words written by a spirit hand a few weeks previously, and which were allowed to remain. The box was then locked by a padlock, the key of which was placed in his pocket by one of the gentlemen present, who is an investigator. The same person pasted over the keyhole of the lock a postage stamp, upon which he placed a private mark. By direction of one of the controls the box was placed on the floor between this person and the one who sat next to him, and they each kept one foot pressed against it during the whole of the succeeding meeting, so it would have been impossible for the box to have been disturbed without their knowledge, and both stated positively at the close of the meeting that it had not been. These preliminaries having been arranged and the doors and windows securely fastened, the spirits were left to take their own time in doing the hoped-for writing, while the meeting proceeded as usual on such occasions, lasting somewhat more than an hour, during which time about twenty-five materialized forms appeared, sometimes three at a time, and made themselves known to their friends present. There was considerable talking through the trumpets by the spirits, sometimes in a whisper, at other times in a loud voice, in accordance with the strength and experience of the spirit speaking. Twice during the meeting two male spirits joined in the singing, using the two trumpets in the room, singing in loud, stentorian tones that could easily have been heard across the street had the windows been open, and during this time the voices of all the mortals in the room who could sing were plainly heard. At one time the materialized form of a female spirit approached her mortal husband, who was sitting in the circle, and handed him a fresh rose, evidently brought from the greenhouse, as there were no flowers in the house previous to the meeting. This was in fulfillment of a promise made some days before. One of the controls jocularly said, "We did not steal it; we just borrowed it."

After the meeting closed the box was examined and found to be just as it was left at the commencement. The postage stamp seal was pronounced intact by the person who marked it. Upon opening the box we found both of the inside surfaces of a hinged slate, which had been placed at the bottom of the pile, covered with writing, which proved to be a message of advice and counsel to those present, and signed by seven or eight spirits who are the personal controls of some of the sitters.

One of the sentences of the message

read, "We write to you in this way to prove to you that locks are no hindrance to us."

At a seance held on the evening of the 3d inst a lady guest was invited to sing a German song which she knew, but no one else in the house was acquainted with. The song consisted of three verses and a chorus. Directly after commencing the song she was joined by two spirit voices, one masculine, the other feminine, singing through the trumpets clearly and distinctly, and continuing to the end of the song. No mortal in the house except the lady mentioned understood German.

Shortly after this three persons in the room were approached by materialized spirit friends (the names of the spirits being given) and each handed a bunch of flowers, consisting of violets and carnations, which must have been brought from outside, as there were none in the house before.

How these flowers and other solid articles can be brought through the solid walls of the house is one of the puzzling problems, which we hope will yet be scientifically explained.

The occurrences here narrated are but samples of the marvelous incidents constantly taking place through the mediumship of the gentleman named in the beginning of this article, produced by the kindness of our friends on the other side.

THOMAS J. EMBREE.

The undersigned, who were present at the meeting described above, take pleasure in certifying that the foregoing statement is correct:

T. E. Smith, M. E. Allison, A. E. Williams, Annie Lovell.

Cured by Hypnotism.

Hypnotic treatment is given for many things besides physical disease. In the January number of the Hypnotic Magazine several instances are related which occurred at a hypnotic clinic in this city. A Swedish woman who was addicted to sudden fits of anger came to be treated. For several years she had suffered from melancholia, induced by her husband's failure in business. A year before she came for treatment this melancholia had been broken by fits of the most violent temper. The least noise or a question addressed to her would provoke an outburst, and although she knew she had no reason for so acting she could not control herself, and her temper was not confined to the family circle. During her "good" moods she was anxious to be cured of this trouble. She came of her own free will to be treated, and in five weeks was dismissed cured, and has never had a return of the trouble.

Professors of hypnotism say they prefer the cases where the hypnotic state of sleep is light, rather than heavy, for the heavy sleepers belong to the gullible class and prefer to be told their complaint is gone and will never return, without having to reason over the matter. If the patient can reason it out and understand the cause of his cure he is more apt to stay cured. A curious case was that of a man of 28 years who had suffered from melancholia, the periods lasting from one to three days, with intervals of the same duration. He told the professor that three years before he had been hypnotized and treated for his melancholia, but in a few months it had returned. He was of the type that was unable to depend upon itself for mental stimulation. He could be hypnotized and sent away cured, but would soon relapse. Finally the professor, after arguing with him to no purpose, at last sent for the man's wife. He taught her how to hypnotize her husband, and she now does it as frequently as necessary. Melancholia has deserted him, but he is in the position of a person depending on

THE LIGHT OF TRUTH.

a drug. As long as his wife is about for him to depend on he is all right, but if she should die he would fall into his previous state.

A man of 31 unfolded a most pathetic tale to the professor. When he was about 15 years of age he was sitting in a church one Sunday listening to a sermon, when suddenly two curse words flashed into his consciousness and remained indelibly imprinted. From that time till he came for treatment he said he had not been free a moment from the mental repetition of this oath or some other profane word. The man belonged to a religious family and was himself of a quiet, devout turn of mind. He had never voiced an oath in his life, but said he felt morally responsible for each oath he had mentally registered. He had kept his secret to himself for fear of causing his family pain. He had tried every specialist he could hear of. Any suggestion, thought or sound or printed word that his imagination could twist into an oath would keep tossing in his mind until sleep or a variation of the hateful word or phrase broke the monotony. Preceding each repetition he would experience a physical "shock," commencing at the spine and running up into the head. The man was in good physical condition with the exception of a supersensitive condition of the skin. After a month's treatment he at last said he believed he was going to be cured, and the case is progressing satisfactorily.

A middle-aged man came to be treated for irritability of temper. He said he could not control it and his family could scarcely live in the same house with him. When his family did not suffer his horse and dog did. His brother also came to be treated for temper. Each firmly believed it was hereditary and could not be helped. They were argued out of their belief and sent away cured. Their opinion on heredity has altered.

FOUND THROUGH CLAIRVOYANCY

An interesting case of the discovery of a brother and sister by a Rockland, Me., man, after a separation of twenty years and more, comes to the light, to show what changes occur to individuals, and how strange are the combinations of events for some of us. Mr. Carleton, otherwise David E. Supplee, one of Rockford's well-known citizens, has been anxious to find his relatives, in which desire his wife has shared equally. He was given away conditionally when but three and a half years of age to a Mr. Carleton, who lived at Isle au Haut, about 39 years ago by his uncle. The boy liked his new home so well that he refused to go away with the latter when he came for him. But he was told that it would be useless for him to attempt to find his relatives. At one time he received cards, on which were the names of his brother and sister, which he carefully kept. His uncle also told him of the former life of his folks at Seneca Falls, N. Y. He and his wife took the cards to a clairvoyant, sealed in an envelope. He was at once told that the parties were living in the west and that his sister had a great desire to see him. He wrote a letter of inquiry to the postmaster at Seneca Falls, who corroborated what was told him, and located them both. Immediately they went to that place, found his brother, Charles H. Supplee, and then proceeded to Bethlehem, where they found the married sister. So the clairvoyant helped them to find the objects of their long search.—Banner of Light.

Send us the names of those persons to whom you have sent the chain letter that we may also send them a sample copy of this paper.



C. H. MURRAY.

Mr. Murray is best known to the readers of the Light of Truth by his interesting contributions to these columns. He is not a public worker in our cause, but is ever alive to its needs. He is a sensitive, however, and thus a good judge of things spiritual; and being a scholar he knows how to dispense his knowledge in a practical and logical manner.

REINCARNATION.

Julia M. Stapleford of Fort Wayne, Ind., writes:

Allow me to say to Mrs. E. Bachman and others who are seeking to know something of reincarnation or the re-embodiment of soul, which is all the one and same thing, to purchase the work of C. L. V. Richmond entitled "The Soul, Its Nature, Relations and Expressions," which will open the avenue of light that covers a vast scope of knowledge. There are also tracts published and why would it not be for some of our Spiritualists that are sometimes called reincarnationists to publish a few for those who seek to know of the higher laws that control our being?"

[Since Mrs. Bachman's article we have received a number of articles favoring the above theory, but not one gave any new light on the subject or logical reason for its being. We do not care for the ipse dixit of a spirit—though in the majority these "messages" are self-suggested effects—nor for the overworked reasons so often repeated in the past twenty years. Give us new ones or facts to staple up the old, and we will regale our readers with them. We have also received the usual antagonistic epistles, but these too have become stale aphorisms. What we want is new ideas, for or against. The above is simply a piece of advice for those interested. That ends that part of it. It need not be repeated. It is good advice, because reason favors it. It is always within reason to point to records for proof. But whether the records are correct or not is another question—one not involved here. Now, similar waymarks truthward are the demands of the times—not fossilized repetitions. The Light of Truth is a newspaper pure and simple, and lengthy arguments pro and con have no place in it. We want the news only, and when diverging into the philosophical, that too must be new, crisp and fresh from the fountain of true inspiration—spirit, not spirits.

IF YOU NEED A TONIC USE HORSEFORD'S ACID PHOSPHATE.

It stimulates the stomach, nourishes the nerves, builds the brain tissue. A wonderful tonic. Makes a delightful beverage.

Good morning, brother; how about those chain letters? Now be sure and attend to them this evening or tomorrow.

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The Light of Truth can not well under-
take to vouch for the honesty of its adver-
tisers. Advertisements which appear fair
and honest upon their face are accepted,
and whenever it is made known that dis-
honest or improper persons are using our
advertising columns they are at once inter-
dicted.

Rejected MSS. will not be returned with-
out postage accompanying the same—nor
preserved beyond thirty days after receipt.
Obituary notices of five lines inserted
free. Ten cents per line over that number.

PSYCHIC PHOTOGRAPHY WITH- OUT THE CAMERA.

Progress is being made in photog-
raphy of the invisible without a cam-
era. Borderland describes one of the
processes, conducted by Mr. Glendinning,
who calls the pictures dorchagraphs,
as obscure a name, perhaps,
as the source of the picture. It ap-
pears that the medium referred to as
Mr. A. is thoroughly opposed to Spir-
itualism and all forms of mediumship,
but knows that the phenomena are
real, and stipulates that Mr. Glendinning
shall observe his position with
regard to Spiritualism as an adjunct
to his condescension in allowing the
latter to publish the experiments. All
of which Mr. Glendinning sets forth
and then proceeds with his descrip-
tions. The sensitized plates were sim-
ply held by Mr. A. for a few seconds,
each one being enclosed in a black
paper envelope to exclude the light,
and all of them just as they came from
the manufacturer. Faces, forms and
writing were in this manner flashed
upon the plates. Reproductions of
some of these pictures are made, one
of them Mr. A. being impressed to say
was Cardinal Wolsey.

Another of the pictures referred to
as No. 15 was produced under some-
what different conditions, viz., the
wrapping being a strip of ruby cloth
instead of the black paper envelope.
Mr. Glendinning states that he alone
was aware of this plate's covering un-
til it was removed from the fixing bath.
He says that the image obtained was
that of his friend William Haxby, de-
ceased eleven years. Not only himself
but a number of his acquaintances who
knew Mr. Haxby recognized the pic-
ture. Following is the account as given
by Mr. Glendinning:

"In a well-lighted room, in the pres-
ence of A., B. and C., I took the plate
from my pocket, held it between my
hands in the usual way, and requested
A. to place his hands, one above, the
other below mine; but he only touched
one corner with his thumb and fore-
finger for about five seconds, he then
said, 'You may now go and develop the
plate, there is something on it, I saw
it come.' I entreated him to come into
the dark room with me, as I did not
think the 'something' could be devel-
oped by me unless he were present; he
replied that, in his opinion, his pres-
ence during the development would
make no difference, and that he must
hurry off to the city. The 'fogging' of
the plate was caused by the flame of
the candle shining directly on the
plate while in the developing tray,
through an accident to the small ruby
lamp."

Happily Mr. Glendinning does not
share Mr. A.'s opinion with regard to
the origin of these pictures, although
the latter's hostility to Spiritualism
lends value to his work. Mr. G. is not
certain that these particular pictures
were the production of spirits, but he
has in his possession psychic pictures
which are the production of spirits.

Moreover he says that Mr. A. knows
that high spirit intelligences not only
exist, but can, and do, operate on the
earth plane.

RIGHT FROM HIS GREAT HEART AND INCIDENTALLY FROM HIS SHOULDER.

Mr. Charles Frohman, the theatrical
manager, wrote to M. Sardou in Paris
requesting that certain eliminations be
made in "Spiritism" previous to its
production in New York City. Here is
Sardou's reply, and it ought to make
the little coterie of snobs represented
by Frohman hide their heads. Sardou
says:

"Everybody here knows that for
forty years I have been a wonderful
medium myself, and I have had in my
own house wonderful manifestations.
My piano has played by itself. Flowers
have fallen from my ceiling upon a
table; and it is I who have brought this
about, and they dare not lay at my door
calumnies such as true mediums are
exposed to, and say to me, as they had
the impudence to say to Home, that I
am a charlatan. For the last forty
years I have said to whoever would
listen to me that I would consider as
idiots those who would allow them-
selves to be taken in by the agents of
jugglery, frauds and mountebanks. I
should equally regard as imbecile those
people who deny the reality of phe-
nomena attested to by men of science
and people like myself. For that rea-
son my play is awaited for to see what
I shall say. It is the first time that any
one has dared to put Spiritualism on
the stage, and the papers have been
publishing recently experiences which
are very similar to those referred to
in my first act—the misplacing of ob-
jects without touching them, hands
seen and felt. These hands have been
pressed in mine. And this I have told
to the world briefly. People will de-
ride me; they will argue; the incred-
ulous will deny, the believers will send
me flowers. It will be a struggle and
a test, but it will be power and honors;
and I do not wish to compromise the
victory in the battle by depriving my-
self of a single cannon ball. For this
reason I wish to retain the arrange-
ments I bring forward in my play."

LEARNED IN SOME WAYS.

F. G. Odenheimer is said to be well
known in literary and financial circles
in Philadelphia. Spiritualists will
know him henceforth as a veritable
Rip Van Winkle, who has just woke
up to the fact that there are some
things in life besides literati and "fee-
nawns." Mrs. Odenheimer, which is
Mr. Odenheimer's other part, has been
for some months back personating
various historical characters, at times
like Julius Caesar, Napoleon, etc., as
well as some of recent date. On three
occasions she personated a mortal who
was found afterward to have been
asleep on each occasion. In fact, Mrs.
O. is a trance medium, but it appears
that her illustrious husband has no
more idea of mediumship than a cow
has of a gun-barrel, the consequence
being that in his frantic efforts to find
out what is troubling his wife and de-
stroying his peace of mind, he cuts a
figure grotesque enough to turn the
dust of Fallstaff green with envy. He
tried for months to keep her "malady"
from being found out, but it leaked
out, and now he is trying just as hard
to ventilate it. He says that he is not
a Spiritualist or a Theosophist nor a
believer in mysticism or any of the
occult arts. This is superfluous infor-
mation on Mr. O.'s part. People, espe-
cially Spiritualists, would know all
that by the manner in which he—and
the newspapers—treat the subject.

A unique puff for Light of Truth is
given by Mr. N. S. Spaulding of Dun-
dee, Mich., thuswise: "I am extremely
well pleased with the change in your
paper from soft mud to solid rock."

OUR CRUSADE.

We are pleased to state that our
crusade has proved a gratifying suc-
cess.

Many have sent in not only the
dime solicited for a subscriber to our
Occult Science Quarterly, but three,
five and ten dimes, with as many
names, to whom this paper is to be
sent.

Among the first that have shown
their interest in our work are the fol-
lowing—more to follow in due time:

Hon. Luther R. Marsh, Middletown,
N. Y.

Imogene Fales, Bensonhurst, N. Y.
Dr. Dean Clarke, Milwaukee, Wis.
F. Melchers, 11 State St., Charleston,
S. C.

Mrs. Adeline M. Glading, Doyle-
town, Pa.

Dr. Evans, Higginsport, O.
Dr. John C. Wyman, Brooklyn, N. Y.

P. R. Albert, Chattanooga, Tenn.
Miles M. Dawson, New York City.

Dr. C. S. Carr, Columbus, O.
C. F. Ray, Milwaukee, Wis.

John H. Bradley, East Prairie, Mo.
Stella Norris, Ashland, Va.

G. Kann, Woodville, Miss.
H. Williams, Turner, Ind.

Mr. William Hargraves, Webster,
Mass.

Hans Mettke, Water Valley, Miss.
Mrs. S. Gertrude B. Leland, Morville,
Iowa.

W. D. Evans, Williamsburg, Ia.
H. C. Lewis, Elizabethton, Tenn.

Geo. Burris, Monroe Mills, O.
J. A. Segner, De Soto, Mo.

M. A. Hollis, Groveland, Mass.
D. S. White, 754 W. Van Buren St.,
Chicago, Ill.

E. W. Counts, East Shelburne, Mass.
Mrs. L. E. Showerman, Sebena,
Mich.

Flora A. G. Williams, Pomeroy, O.
Mrs. E. M. Crowell, Perth Amboy,
N. J.

C. Smith, Stockbridge, Mich.
Ludlow Patton, Orange, N. J.

G. C. Betts, Fancher, O.
Mrs. E. L. Bartlett, Eagle Rock
Way, Montclair, N. J.

G. M. Kennedy, Marysville, O.
J. Fullerton Smith, Stetson, Fla.

B. F. Spencer, Versailles, Ind.
H. A. Winter, Whitmore, O.

C. L. Sheel, Hosper, Ia.
G. W. Hatch, East Elma, N. Y.

George Whitman, Tyronville, Penn.
George W. Macatee, Adeline, Ill.

David B. Morely, National Military
Home, O.

Mrs. Harriet Cheney, Monroe Cen-
ter, O.

T. C. Blackburn, Mansfield, O.
C. C. Randall, Mt. Vernon, Ia.

W. E. Geer, Oswego, N. Y.
John Hammerstram, Corning, N. Y.

Frances M. Rivenburg, Middleburg,
N. Y.

Mrs. J. Ressegine, Millers, N. Y.
Mrs. E. G. Degan, Ft. Wayne, Ind.

Mrs. Eliz. Straining, Bowie, Md.
D. Bodifield, Cleveland, O.

M. V. Oeyen, Chicago, Ill.
Kittie A. Benson, Dover Plains,
N. Y.

I. P. Walton, Tyrone, Pa.
Carl Ebertshauser, McKeesport, Pa.

Elnora M. Babcock, Dunkirk, N. Y.
Emanuel Ryder, Bryan, O.

N. Wilbur, Vermillion, O.
William Scott, Robins Post, O.

Harriet Danley, Britton, Mich.
Mrs. Helen Homes, Cotuit, Mass.

J. S. Lanks, Shirleyville, Mass.
Geo. Aichele, Ft. Wayne, Ind.

Mrs. M. A. Blakeman, Shelton, Conn.
W. G. Spencer, Thomaston, Conn.

C. H. Webb, Fitchburg, Mass.
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J. H. Bassler, Myerstown, Pa.

M. W. Austin, Cedar Brook, N. J.
Mrs. Abiah Bunnell, Lawrence, Mich.

Joseph Con, Charleston, Mass.
Edward F. Clark, Plymouth, Mass.

F. S. Channell, Malone, N. Y.
C. N. Chandler, E. Woodstock, Conn.
Mrs. J. Lawler, Laingsburg, Mich.
G. R. Bander, Gloversville, N. Y.
Mrs. A. W. Glick, Akron, O.
S. A. Gould, Burton, Sta., O.
T. M. Saunders, North Kansas City,
Mo.

Chas. H. Mead, Olivet, Mich.
Rev. Dr. Benton, Peoria, Ill.

P. E. Hauser, Dayton, O.
E. Thornton, College Hill, O.

Harry C. Noyes, Cincinnati, O.
Eliz. Moore, Avery, O.

Franklin Halbrook, Bucyrus, O.
James Downey, Salado, Tex.

J. O. Johnson, Deer Creek, Minn.
J. H. Chrisman, Belton, Tex.

W. E. Hurley, Middletown, Ind.
Mrs. A. L. Lillig, Dubuque, Ia.

Mrs. P. Kelly, Leavenworth, Kan.
S. L. McKay, Kingsville, Ont.

A. T. Hinshaw, Alvo, Neb.
Fred Bimel, Portland, Ind.

D. B. Hughes, Wheatland, Mich.
Mrs. L. W. Demmon, La Crosse, Wis.

T. J. Preston, Stanberry, Mo.
Mrs. L. Hecker, Oil City, Pa.

Adam Long, Mapleton, O.
Mrs. E. Mears, Cambridge, Mass.

C. F. Spahlinger, Cleveland, O.
H. Knowlton, West Bay City, Mich.

Frank Rossman, Bay City, Mich.
Miss M. L. Burtlett, Madison, O.

Mrs. M. M. Rent, Steamburg, N. Y.
Mrs. Phedelia Parker, Hallsport, N.Y.

John Deitz, Ellington, Mich.
R. F. Bailey, Michigan.

C. H. Phelps, Union City, Pa.
R. S. Cook, Midlothian, Md.

B. B. Eby, Avery, Ky.
J. M. Darbey, Converse, Ind.

Wm. McClintock, Walpole, Me.
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J. C. Leah, Cleveland, O.
Hon. Seth Smith, Castana, Ia.

Harry C. Noyes, Cincinnati, O.
L. F. Crafts, Whately, Mass.

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Lewis L. Conger, N. Fairfield, O.

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Mrs. L. Fletcher, Rochester, Vt.
Miss Ella Orth, Fulton, W. Va.

Mary A. Sears, Chillicothe, O.
M. E. Wells, Monroe, N. H.

Jos. Keeney, Bladensburg, Md.
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Mrs. Josephine Wolcott, Halsey Val-
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S. P. Bentley, Springfield, Minn.
Victor Coble, Springfield, O.

Justin Pinney, Worthington, O.
H. H. Lord, Geneseo, N. Y.

Miss A. B. Deane, Alvin, Tex.
F. S. Layton, Marion, O.

C. M. Chown, Lima, O.
E. M. Vorce, Zanesville, O.

Lou R. Hutchinson, Blowville, O.
J. W. McCalment, Unionville, Mo.

A "Prof." Fred Barrael recently
gave an exhibition in the Pawtucket
(R. I.) opera house of "the fraudulent
tricks practiced by some mediums of
today." We congratulate Mr. Barrael
on his new title. We have heard of a
professor of music, languages or cer-
tain branches of science, but never of
fraud. A man must be very hungry
for distinction when he makes the
study of fraud a profession, and bet-
tles himself accordingly. Moral re-
formers may expose fraud, but a mod-
est or self-respecting man would never
steal a title or claim one unless he has
the diploma to prove his claims. But
there may be a college of fraud some-
where of which we have not yet heard
in these backwoods. If so, it would
please us to see its curriculum.

The crusade scheme is booming.

THE FRUITS OF CONSCIENCE

"For every man shall bear his own burden.... Whatsoever a man soweth that shall he also reap."—I Eph., vi.

Forgiveness of sins is a delightful ideal to bask in as long as a man hasn't any sins that need forgiving. But when it concerns the eradication of pain—whether physical or spiritual—it fails of effect. Every intelligent man knows this, and none but a crass ignoramus would commit an evil or wrong knowingly or willfully on the hope of forgiveness or escaping punishment. As we sow we shall reap is a truism in psychical as well as in the physical nature of man. An easy conscience betokens harmony within. Discontent, restlessness, remorse, are effects of wrongdoing—soul suffering caused by a rupture with nature, as disease is an effect of physical discord or intemperance in any department of our exterior being. A child may be forgiven for disobedience in handling a heated object, but the burn takes time to heal. Forgiveness does not eradicate the pain. God may forgive us our sins, but we can not escape the suffering they produced. As in the first case, reparation is necessary. We repair a burn by cold applications—the opposite. Thus we must repair a broken rest—a sick conscience—by a reversal of that which produced it. The "utmost farthing" must be paid to restore the soul's discord with nature. The effect of a theft must be soothed or eradicated by a sacrifice of equal worth—by aiding another to that amount if the owner is beyond reach. So through the whole category of wrongs. We can not live at another's expense or thrive on another's downfall. We must bear our own burden through life. Love reaps its own sowing for a like effect. Generosity, charity, honesty, justice, all bear sweetest fruit, and contentment, peace and happiness are the results.

"WE SHALL KNOW AS WE ARE KNOWN."

Rev. Dr. Lee of Cincinnati, pastor of the Second Presbyterian church, has been giving a course of lectures on "Heaven." One of his recent subdivisions of the subject was on "Recognition in Heaven." Evidently Dr. Lee is getting out into the light of rational inquiry. In summing up he said:

"There is recognition in heaven. My first reason is that absolute and perfect knowledge which we acquire in heaven can not be less than the knowledge we have on earth, which is relative and imperfect. My second reason is that belief in such recognition is remarkably general among all mankind. My third is the activity and preservation of memory. My fourth is that, given a resurrection body death is not obliteration of being and identity. My fifth reason is the plain teaching of the fact in scripture, both in doctrine and in instances of resurrection. My sixth reason turns on the continuity of being. Continuity is never broken. We can not argue that death destroys continuity. But continuity of being is of the same being, hence of characteristics of that being.

Hon. Luther R. Marsh's letter in another column speaks for us concerning the news in the occult world. We are keeping our readers posted simply. When a paper prints only that which it endorses it is no more a newspaper but a class journal—limited in scope. The Light of Truth has been converted into a Spiritualistic newspaper, and thus can not give space to prolix correspondences or controversial effects. No doubt the majority of our readers appreciate this, but it seems difficult for some to get rid of the idea that exceptions must be included in a general reform.

The greatest hit of the age: The Occult Science Quarterly and its attending crusade.

CASSADAGA'S PRESIDENT.

Hon. Athelston Gaston is one of the most widely known men in northwestern Pennsylvania. He has served his city—Meadville—successfully as mayor, and his business interests have had much to do with the sturdy growth of the town. Mr. Gaston's principal business interest is in lumber and timber. His home is a charming spot, and his associations ramify the whole of the cultured domain of his city.

Years ago Mr. Gaston became converted to the truths of Spiritualism, and for a number of years past he has been known to the Spiritualists of the world as the president of the Cassadaga Lake Free association, whose beautiful grounds at Lily Dale, N. Y., have a world-wide fame. Under Mr. Gaston's untiring energies, and with the aid of the few congenial souls associated with him, this famous campground has attained its present importance as an educational center for Spiritualism.

Mr. Gaston's portrait graces our front page this week.

ADVICE TO DOCTORS.

Magnetic healers can no more impart physical immortality to their patients than can the regular M. D.'s. All persons die eventually, and the large majority under some regular physician's care or treatment. To make laws against the former is to rob humanity of many an avenue of relief where the regulars fail, and shorten the lives of many who might have been saved by the assistance of a magnetist. Even the dullest physician should appreciate this; and instead of importing legislatures to make laws against the practice of magnetic treatment they should take in these naturally endowed healers as an adjunct to their practice. It would save them many patients, and one live customer is certainly worth more than a cemetery full of their testimonials.

THE HIGHER INSPIRATION.

When spirits disagree on a subject we should turn our attention to spirit for light—the source of true inspiration, the absolute.

To assert that a thing is not so because not known to a spirit is dogmatic assumption. Its similitude is to enforce a theory on mere belief or faith.

Intuition is therefore a higher guide than spirit inspiration or impression. Intuition being natural inspiration—an effect of the soul craving assurance on that received through the brain or mind.

PSYCHOPOMP.

A new name, says the cavalier, to catch the unwary. No, it is not a new name, but one taken from a standard dictionary, and defined by the same as a spirit talking board. Well, that is what ours is, and a brand new one at that. Is it an improvement on the Gnomograph? No, it is far superior to that invention. The latter did not give the satisfaction anticipated, as it required too much mediumistic power to obtain results. This one is made on an entirely different principle and will work for all. See adv. elsewhere.

The Spiritual Medium is the latest venture in the field of Spiritualism. It contains eight pages of reading matter, size 10x14, price \$1.00 per year—published every Saturday. Its publishers are John A. Johnston & Co., 212 Pine street, St. Louis, Mo. This makes the fourth new Spiritualistic newspaper launched since the 1st of January. Spiritualism is growing and its needs are increasing.

When we first suggested the issuing of an illustrated Spiritual paper some years ago, it was regarded as an impossibility. But it has materialized just the same. See our Occult Science Quarterly.

SPIRITUALISM!

What It Is, What It Does and What It Has Done.

We are often asked by the new inquirer what there is in Spiritualism of commendatory nature that is not already embodied in popularly accepted tenets of belief, churchal doctrine, etc. Below we give a summary of the positive affirmations of blessings of Spiritualism:

1. It proves man's immortality and the existence of a spiritual universe.
2. It destroys all fear of death.
3. It annihilates the dogma of eternal punishment.
4. It establishes the non-existence of Satan and his imps.
5. It overthrows all idea of a vindictive and personal God, substituting therefor the infinite spirit of the universe—the Totality of Mind and Matter.
6. It posits a rational, common-sense heaven instead of the absurd theological conception of future bliss.
7. It demolishes the dogmas of vicarious atonement and forgiveness of sin, proving that the full penalty invariably follows every infraction of the moral law.
8. It cultivates our individuality and self-reliance.
9. It is permeating sectarianism with principles of love and amity and will ultimately uproot it in all forms.
10. It is the death blow to superstition.
11. It harmonizes religion, science and philosophy into one concordant whole, substantiating the universality of law and the total absence of miracles and supernaturalism from the universe.
12. It evidences the utter inefficacy of beliefs or faiths.
13. It is thoroughly rationalistic, recognizing reason and intuition as the only guides of man.
14. It proclaims with emphasis the brotherhood of man, and was a potent instrumentality in the accomplishment of the downfall of American slavery and Russian serfdom.
15. It is a persistent advocate of woman's rights—equality with man in all departments.
16. It vigorously opposes war and contention, intemperance and unchastity, and encourages peace, fraternity, temperance and purity.
17. It is in full sympathy with all reformatory movements looking to the amelioration of human ills and grievances, such as labor reform, prison reform, abolition of capital and vindictive punishment, society reform, etc.
18. It is a mighty agent for the relief of the physical ills of diseased humanity, through its many healing mediums.
19. It urges strongly the utilization of the present world, not dwelling exclusively upon the beauties of existence after death, to the exclusion of our paramount duties on this earth.
20. It encourages rational amusements.
21. It comforts with a lasting joy the sorrowing—the mourner for the loss of departed friends and loved ones.
22. It restrains and reforms those viciously inclined through their realization of the abiding presence of their spirit friends, conscious of their thoughts and deeds.
23. It emphasizes the primary importance of liberty in all its manifold relations, including freedom of thought, speech and action, unimpeded and with full legal protection; and involving the complete secularization of civil governments—their absolute dissociation from all theological tenets and observances.
24. It bestows upon those realizing its heavenly truths a happiness "unspeakable and full of glory," surpassing far all other joys combined.

Remember the three chain letters.

A NEW TRIUMPH.

The Dreaded Consumption Can Be Cured.

T. A. Slocum, the Great Chemist and Scientist, Will Send to Sufferer, Three Free Bottles of His Newly Discovered Remedies to Cure Consumption and All Lung Troubles.

Nothing could be more fairer, more philanthropic or carry more joy to the afflicted, than the generous offer of the honored and distinguished chemist, T. A. Slocum, M. C., of New York City.

He has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, catarrhal affections, general decline and weakness, loss of flesh and all conditions of wasting away; and to make its great merits known, will send three free bottles of his newly discovered remedies to any afflicted reader of Light of Truth.

Already his "new scientific system of medicine" has permanently cured thousands of apparently hopeless cases.

The Doctor considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure.

He has proved the "dreaded consumption" to be a curable disease beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of "heartfelt testimonials of gratitude" from those benefited and cured, in all parts of the world.

Catarrhal and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. Don't delay until it is too late. Simply write T. A. Slocum, M. C., 98 Pine street, New York, giving express and postoffice address, and the free medicine will be promptly sent. Please tell the Doctor you saw his offer in Light of Truth.

→OUR←

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Experiences After Death of the Human Body.

A PSYCHOLOGICAL NOVEL BY THE AUTHOR OF "HIGHER REALMS."

CHAPTER X.

AROUND THE VATICAN—READING CAUSES.

The day following the events of the last chapter I resolved to visit the Vatican.

I did not, as on the previous occasion, pass out of my domicile through the back way, as it were—that is, through its interior to its source—but simply fixed my mind on the Vatican and willed myself there. The next moment I found myself on the open ground facing the principal entrance to the pope's domain, or rather, his prison.

It was a grand sight to behold; and I was momentarily inspired with awe. But after my admiration had subsided and I realized that even in spirit propaganda is made for effect, I returned to my natural tenor. An ignorant spirit, or one weakened by a bad conscience, might have been so spellbound by this effect as to be caught in the whirl and become an unwilling adherent to the cause of Romanism. But as a rule ignorant spirits are not world's travelers or stray so far away from their old haunts.

However, I wondered if it were possible to gain admittance to the holy shrine, and stepped boldly forward in the direction of the main inlet. I had not proceeded more than a few feet before I felt myself gently wafted away from the gateway toward the left. I ceased my forward motion for a moment, when the influence also ceased carrying me to one side. This was something novel in my experience and I wanted to know more about it. So I again started forward—this time, however, facing a blank wall. No sooner was I in motion than the same influence began carrying me to the left, and, as I now noted, keeping me at an equi-distance from the enclosure of the holy prison. When I ceased walking, the force or law, or whatever it was, also withdrew its effect on me.

Being determined to test it to the full, I pressed forward once more, but this time with extraordinary will. My object was to see what effect that would have. I was resisted in proportion, and this time was carried beyond one of the corners, and to my surprise, around it in a regular circle. I then realized that if I continued I would finally reach my starting point again. The Vatican is protected from intruders by a law that operates in this manner, and I concluded at once that it was no use for me to make further effort to gain admittance. Furthermore, I didn't know but that there might be invisible sentinels not far off having a jollification at my expense, and I quickly turned about and marched toward the nearest incline from which I could obtain a glimpse of the edifice and grounds from a safe distance.

I wished myself now in some shady spot after nature's own fashioning, and from which I could note effects undisturbed. Hardly was my wish expressed than I found myself retreating into nature's fourth dimension, with the surrounding scenery undergoing a

gradual transformation from the modern to the ancient, until the spot I was standing on had assumed a foresty appearance. As this took much longer than my experience with the conservatory, I concluded that I must be now a thousand or more years in the past. At least it seemed a long way off when I tried to recall the place as it looked at the start. But I was in an ideal garden of the gods, and I didn't care how remote it was. I sought out the most convenient spot I could find from which I could see the Vatican, and let myself down to watch and wait, and see what intuition would unravel to my inner consciousness while in this attitude. It was a queer admixture of the past and present facing each other,



and I wondered that in penetrating the past the whole of the present is not obliterated. My wonderment brought me the first revelation. It said that only the present of that which is being penetrated is obliterated, though, as a rule, spirits lose sight of all else in the present when exploring in this manner. But when a prior intention exists of seeing something of the present in connection with it, that intention becomes a temporarily existing condition for that special phenomenon—just as there are conditions fixed at scances for certain effects. Such conditions are relative laws.

Well, I had unconsciously established a law to suit my especial purpose. But many do the same thing innocently, are surprised at the effects attained, and forget how it was done, thus unable to reproduce it. Conditions for all phenomena are established on the same principle that chemical affinity produces certain results or effects. When mortals understand how to prepare conditions out of the gifts or talents of mediumship—and conditions are made by bringing certain temperaments in harmonic vibration—they will have spiritual phenomena at their command, regardless of the disturbing elements of light. The light vibration will be overcome by a law whose vibration is greater, and mediums will not need fear skeptics or doubters any more. Intention with spiritual potency behind it is a creator. I had it proved very satisfac-

torily to me, and fortunately in a manner to be remembered. Thus I could see the Vatican in the present, though myself occupying a position in the remote past, and I wondered if all spirits living in the past could do likewise. "No," came the intuitive reply, "but can be temporarily conditioned to see it through one like yourself as the medium. Such a sight would be to a spirit yet living in the past a foregleam or a prophetic vision. He would think that that is yet to come, but could not realize that it already exists. So mortals may obtain foregleams of their own world's history. But they could not be made to believe that such already exists in the cause, only awaiting materialization. The material of which a universe, a sun or a planet is composed was once a part of another material world. After the decay of such a world the spiritual counterpart remains just where it was born—that is, following the beaten course of its former self. Now, the material disintegrates when its mission is ended; but is attracted to space where other matter is needed in the formation of new worlds, suns or universes. Though disintegrated, every particle of matter retains a remembrance, as it were, of its past or last use—that is, it is impregnated with a subtle substance that will have more or less effect on the new world of which it becomes a part. History will re-enact itself according to the percentage of such matter that is infused into the fundamental principles of the planet to be. Mortals who are controlled by spirits gifted for penetrating causes may see through their controls a picture of future events as they are bound to evolve themselves from the material of which their world is composed. But this does not imply that the cause of life lies in this effete matter. Spirit or the universal soul essence of nature unites with this material for new formations. Without it there would be no life, no intelligence, no consciousness in material beings. In fact there would be no individualized souls. But the matter needed for soul individualization makes half the man. His blood, nerves, tissue, brain and muscles are composed of it, and control his destiny until he becomes sufficiently spiritualized to overcome their influence on him—that is, until he becomes strong enough in spirit to assert his individuality as a living soul. When he reaches that point in life he is ready to progress beyond earth's material influence—its law of gravitation. Now watch events."

With this the inner voice ceased, and I was once more left to my own reflections.

While gazing at the Vatican I suddenly recalled a fact of my past earth life.

I had a dear friend who once told me that he had visited the Vatican while an officer in the Austrian Imperial navy. He said that in company with others he had had the opportunity, and took advantage of it. Though I had met this friend often in spirit, it never occurred to me to refer to that matter again, and I now wondered if his having been inside of the holy prison as a mortal would lend him any prerogative now, or enable him to proceed any further than I did.

"No, my dear boy," I heard a voice saying behind me, and looking around who should I behold but the very man I was thinking of.

"Why, George Felder!" I cried out, jumping up and grasping both his hands, "where did you come from?"

"I heard your heart calling me and I came," replied he coolly. "I saw where you were and knew I could be of service to you. So here I am."

My old friend George, with whom I had travelled the higher realms on a previous occasion, could not have come more opportune. My charge was taking care of himself and I wanted com-



pany. So, after an exchange of sympathies, we sat down together and I, in brief, told George my experience as already known to the reader.

"Well," said he in return, "that influence which repelled you is a spiritual law—made by those who uphold Romanism. A dyed-in-the-wool adherent of its faith would have found no difficulty in passing through—only that he must not be an earth bound spirit. Such can not quite reach the environments of the Vatican, any more than can everybody in the mortal gain admittance. A certain amount of intellectual or moral influence is necessary as a passport, though a great amount of either illuminates or strengthens the soul beyond any further desire to see or know anything more of Romanism. Education illuminates; large moral culture attracts the spirit to higher levels and makes Romanism appear diminutive—even though he was an adherent of the same in earth life. So you see that the faith of the Popes is comparatively mediocre and passing out of date. It has done its work and some of it very badly, as history shows. It is growing numerically, but in power it is waning, like Mohammedanism. Its first growth is due to the growth of earth's population, but this is more than equalized by those who do not join forces with this belief. As a whole, therefore, it is waning in comparative strength, both numerically and influentially."

I thanked my friend for his information and asked him what he thought of the chances of seeing something noteworthy in connection with my plans.

"It is not worth your while to remain here, brother," he replied. "You may see a stray monk or priest or bishop going in or out, but few higher in office. These are either entirely out of the church or remain indoors to plan and hold their forces together for the benefit of missionaries and couriers sent out on errands for the good of their cause."

The very inertness that you experience here conversing upon the subject shows its causal weakness—its ill health in spirit. We all know what is going on inside, both spiritually and materially. But they know that they can still control a large portion of the world by its upholding a certain policy, connected with pomp, ceremony, the infallibility doctrine and confession, and thus care not what we know or think. Nature accords a free will and individual rights to all its children. That is a law we can not overcome, as it can be done in state constitutions of the United States, though its federal constitution accords free religion to its citizens. The acknowledgement of a religious holiday, for instance, abrogates the constitutional article bearing on the subject, and is a veritable encroachment on the rights of its citizens not favoring religion or any special religion. Here law is law, and all we can do is to oppose the unspiritual in such a combination—error, dogma, or false teachings—and offer the truth instead. As the world

becomes enlightened the balance of power sways toward the center of mental activity, and that becomes the ruling influence. It already has that balance over here, and what is in the cause is sure to follow in the effect. Knowledge is power, though without love it is fallacious. But one generation accompanies the other; for a man can not act against his convictions unless he is an unmitigated scoundrel. Education teaches morality, and the latter practiced generates power. The combination acting in unison is love in its true sense and that is heaven or happiness. True happiness, therefore, can not exist where dogma or any sort of ecclesiastical tyranny predominates; for the practice of morality must exclude dogma to reach its true aim—soul power. In a word, man or spirit must imitate the law that grants him freedom of thought, sentiment or opinion. The church calls it 'becoming one with God,' but is itself disunited from God by its practice. It fits to the aphorism, 'Do as I say, not as I do.' Now let us go, and I will show you something worth seeing."

(To be Continued.)

THE DEATH TRANCE.

A physician of Orrville, O., recently related the following singular incident of the operating table:

A lady was troubled with a long-standing chronic affection which required the performance of a delicate operation to save her life. In due time she went to the hospital and was placed on the operating table, the surgeon being assisted by a corps of efficient assistants. The anaesthetic was administered and the slow, deep respiration showed that it was at work and that the patient was oblivious to all outward consciousness. The surgeon, with a steady hand, made an incision into her body in the region of the diseased organ and was busily engaged in his work, when suddenly he noticed that there was no flow of blood, which denoted that the patient had collapsed. He called upon his assistants to revive her. He directed one of them by name to pull out the patient's tongue, to another to apply hot fomentations, and so on until all the known remedies for resuscitation were in active operation. She soon revived and the surgeon went on with the operation, which proved a successful one, and the patient was placed under the care of trained nurses. In a day or two the lady recovered sufficiently to relate her experience to the surgeon while on the operating table. She said that when he gave directions for her resuscitation it seemed to her that she was floating over her body, and debated in her mind whether she would remain where she was or return to the body. She finally concluded to return to it. She also repeated verbatim the instructions he gave to his assistants, naming all of them and the duties assigned them. She had never seen them before in her life.

DIGESTOS

DYSPEPSIA TABLETS.

Bowne, Mich., Dec. 24, '96. Standard Pharmaceutical Co., Detroit: Gents—Enclosed please find 25 cents, for which please send me one box "Digestos." The sample you sent me has done me more good—for stomach trouble than anything I have ever tried before. Yours kindly,

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Don't forget to write those three letters.



A. E. GASTON.

Mr. Archie E. Gaston is the nephew and close business associate of Hon. A. Gaston. He is a bright, cautious young man, and for a number of years has filled acceptably the onerous office of secretary of the Cassadaga Lake Free association. His picture will be recognized by thousands who have seen him at his post at Lily Dale.

MEMORY.

At a regular meeting of the Society for the Study of Comparative Psychology in the lecture room of the Faculty of Comparative Medicine, McGill University, of Montreal, Canada, Mr. Thayer read a paper on the above subject, saying in substance that the memory had a triple meaning, the conservation of certain conditions, their reproduction and their localization in the past. He said that it was now generally acknowledged by psychologists that any idea which had once passed through the mind might be reproduced at however long an interval, through the instrumentality of suggestion; that impressions were stored and permanently registered or recorded in the brain, and that, though these impressions were sometimes apparently forgotten or lay dormant, certain conditions would bring them vividly to mind. The writer claimed that which was rapidly learned or committed to memory was also quickly forgotten, as the impression made on the brain was insufficiently deep and was counteracted by other ideas which followed, while on the other hand impressions that were more slowly made were deeper and became part of the mental fabric. As regarded memory in the lower animals, he thought it was proven every day that they possessed this quality; that they not only remembered their masters for long periods, but that they also remembered faces, places, and, to some extent, remembered each other.

TOO MUCH LIFE.

Theosophy offers a startling explanation of death and one that is a seeming anomaly. It says that death is caused by an excess of life.

It is this overpowering quantity of life that puts us to sleep at the close of every day; but until old age has set its mark upon us, or some disarrangement of the system has disturbed its natural functions, our power to resist this life current is greater than that of the current itself. When we wake in the morning our power of resistance is at its best, but as the day wanes our bodies grow weary with the struggle, until at night the current of vital life energy pulsing through us forces us to sleep.

During sleep, when the (physical) body is at rest, new strength of resistance is gained to continue the battle.

Now, as a body grows old and feeble, it is clear that its power of resistance diminishes, until there finally comes a time when the physical case, which has sheltered the spirit in its contact with matter, can no longer withstand the immense power of the universal life current, and it dies.—C. H. Olin.

CYCLES AND MASONRY.

In a recent lecture Burcham Harding said:

"The world is in a state of transition. Certain great cycles are closing and we are passing into changed conditions. A cycle of 5,000 years, dating from the death of Krishna, will close in about one year. The iron or black age has ruled during this cycle. Another cycle of 2,150 years closes with this century. It is based upon the procession of the equinoxes. The world is being prepared for a new era. Materialistic science is dead. Even the god of gold has recently been in danger. * * * True Masonry and ancient wisdom are virtually the same. Each is founded on the brotherhood of man. The lost key and the true philosophy can be found and will be placed within reach of all those who unselfishly desire and work for their possession. Masonry by grip and ceremony graphically represents the progress of the neophyte in the degree of his initiation. It is only by the union of the speculative and the operative, or the philosophical and the symbolic or actual that the real meaning and intent of either can be realized, the 'Master's Word' recovered and the ancient glory be restored. Such a result has now become possible under cyclic law."

A great scheme, that chain letter crusade, wasn't it?

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It Gives Us Pleasure to Publish the following Announcement.

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TESTIMONIAL.

About two weeks ago the wife of John Best, who keeps a paint store at Tarrytown, N. Y., dreamed that she saw their place burning. She told her husband of her dream, and he forthwith secured an insurance policy. Last week one of the little children playing about threw a match into some oil, and a fire ensued doing \$5,000 damage. The family had a narrow escape from death.

The Theosophical "crusaders" arrived in San Francisco from Australia last week. They expect to remain for a time in California and to establish there a temple of Theosophy.

Dr. Magoon and wife opened an engagement to speak for the newly formed Spiritualist society of Memphis, Tenn., and the first thing they met was an ordinance compelling the payment of \$50 by any clairvoyant or medium who desires to ply their avocation in that city.

Elnathan Judson, son of Rev. Adoniram Judson, D. D., and brother of Miss Abby A. Judson, passed away in Worcester, Mass., Feb. 8, 1897.

M. Liebau, the eminent French hypnotist, is authority for the statement that men are much more susceptible to hypnosis than women, the ratio being two to one. In a twelvemonth Dr. Liebau hypnotized 682 persons, and it was shown that his influence upon each person in point of sex was exactly in the proportion stated.

Good speakers and mediums are in demand in Memphis, Tenn., where a new organization has been formed. Address S. J. Rosenheim, Chairman of Ways and Means Committee, 178 Main street.

There is much excitement just now concerning the prevention of hypnotism by legislation, except as a certain professional class shall elect, or as it shall be doled out by their aid. Why doesn't somebody draft a bill to prevent people from getting out of purgatory except as they shall be aided by priests and masses?

It is reported that John Clark Ridpath, the historian, is to be editor-in-chief of the Arena magazine.

A new Spiritualist society has been incorporated in Maryland under the name of the Third Spiritual Church of Baltimore.

A bill has been introduced in the California legislature to prevent the practice of hypnotism except in the hands of licensed physicians. Another instance of a "bull against a comet."

The Michigan State Association of Physicians and Surgeons is the title of an organization formed to oppose the doctors' plot bill now in the legislature of that state. The Michigan State Medical alliance is another society formed for the same purpose. The "regulars" will probably learn after awhile that the world is progressing—in some directions.

The Occult Science Quarterly is the first paper of its kind in existence—an Ohio idea.

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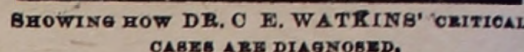
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MRS. M. T. ALLEN.

Mrs. Allen is the well-known secretary of the Missouri Camp Association. Her home is at Springfield, Mo.

READING CHARACTER BY THE EYES.

Like other windows, the eye is of various colors, and consequently the views obtained through it are tinged by its hues. A blue shows the mind in a different light from that given by a black, hazel or brown one, and a part of the optician's art is to differentiate and to decide on the meaning of the various tints obtained through this medium.

According to Lavater and others who have made a study of physiognomy the color of the eye is the key to the character. A hazel-eyed woman, we are told, never elopes from her husband, never chats scandal, prefers his comfort to her own, never talks too much or too little, always is an intellectual, agreeable and lovely creature.

The gray is the sign of shrewdness and talent. Great thinkers and captains have it. In women it indicates a better head than heart. Gray eyes are of many varieties. There are the sharp, the shrewd, the spiteful, the cold and the wild gray eye, but the fact remains that the gray represents the head.

There is one variety of gray eye of which every lover should beware—the soft eye with a large pupil, that contracts and dilates with a word, a thought, or a flash of feeling. An eye that laughs, that sighs, almost; that has its sunshine, its twilight, its moonbeams and its storms. A wonderful eye that wins you, whether you will or not, and holds you after it has cast you off, no matter whether the face be fair or not. No matter if features are irregular and complexion varying, the eye holds you captive and then laughs at your very chains.

Black eyes, of course, are typical of fire, heroism and firmness, and have a spice of diabolism in their rays that has a potent attraction in women's hearts. And green eyes! It is said of them that they betoken courage, pride and energy.

A prominent or full eye indicates great command of language and ready and universal observation. Deep-seated eyes, on the contrary, receive more accurate, definite and deeper impressions. Round eyed persons see much. They live much in the senses, but think less. Narrow-eyed persons see less but think more and feel more intensely.

Width of the lower eyelid is believed to indicate a disposition to extenuate and to justify one's self. To defend conduct by giving cool reasons for it. When this lower lid curves downward and shows the white below the pupil, then, oh! then, pause and hesitate to trust your welfare to the owner of that eye! If opticians are right, it is an in-

dication of profound, calculating selfishness.

Eyebrows may be thick or thin, fine or coarse, smooth or bushy, arched or straight, regular or irregular, and each form and quality has its special significance in reference to temperament and character.

Thick, strong eyebrows generally betray a full development of temperament. When also coarse, bushy and irregular, we may expect harshness of character. Thin, fine, delicate eyebrows are indicative of a fine-grained organization, and an active, if not predominant, temperament.

It will be seen that the professors and amateurs of this so-called science have a wide range in which to exploit their fancies. There is something very attractive about looking into a lovely woman's eyes in order to see the soul within, especially if that soul is responsive to your own, but it must be confessed that there is a certain danger in the process of investigation, for there is sometimes a lurking devil behind the iris that may play havoc with the investigator.

THE SUPREME MOMENT.

Dr. D. Ferguson, writing to The Lancet on the exact moment at which death occurs, says: "In many cases, according to the usual acceptation, it is almost impossible to tell the exact moment of dissolution. When the last few convulsive inspirations take place we simply wait to see if they will be repeated, and after waiting a few moments and everything remaining quiescent we conclude that this is the time of decease."

"There is one sign, however, which I think indicates much more clearly the exact moment when life is extinct. We have read many times in poetical effusions and elegant discourses of a phrase like the following, 'When the thread of life is snapped.' But this, though used merely metaphorically, comes very near, I believe, to reality. If any one watches closely the few last spasmodic gasps of the dying, he will hear in many cases a peculiar snap somewhere in the region of the head. It is not loud, but can be plainly heard if watched for. What this may be owing to I can not say, but can only vouch for the fact. I have never heard of it being taken notice of in any medical literature with which I am acquainted, but no doubt many of your readers have noted the fact and may be able to give some explanation of so important a feature in the last moment of life."

A TIMELY REMINDER.

Lyman C. Howe's reference to the origin of the theosophical movement in this country is most timely and valuable. Let not the superficial inquirer be led astray by the obscuration of history which time is apt to bring about. We are familiar with all that Mr. Howe says regarding the primary objects of the society, having been an inmate of Mr. Newton's house at divers times and having seen the book containing the original names, minutes of meetings, objects and purpose thereof. Not until Madame Blavatsky and Colonel Olcott found out that Spiritualism could not be transformed into a mystical fanfare and made to play a part in a fantastic culte, was there any move made to stamp Spiritualism out and superimpose the present theosophy upon its ruins.

NOTICE.

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Voice of the People.

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THE CLOSING AGE.

In the silent depths of measureless time,
From its primal gaseous night,
Through the churning grind of chaotic void
The world was born into light.

On its shifting sands grew hideous forms,
And the growth of a torrid zone,
'Till the frozen death of the glacial age
Turned all that lived to stone.

Then the Spirit of Life returned again
And breathed on the senseless clay,
Parted the ice-mists that veiled the earth
And welcomed the golden day.

Soon the air grew warm o'er vale and hill;
And under the brooding sun
Came forms of beauty and flowers and
trees—
The grand epoch of Man begun.

Earth has written her record on leaves of
clay,
On pages of rock and sand;
There are countless ruins of races unknown
And islands from sunken land.

Now Time's Grand Cycle is nearly run,
And what will the New Age hold?
A purer world and a nobler race?
Or aeons of death and cold?

M. F. CONGDON.

"A ROSE BY ANY OTHER NAME."

Editors of the Light of Truth: In the San Francisco Daily Examiner of Jan. 31 is an article intended to be quite exhaustive, entitled, "An Expert in Spiritism Tells How to Become a Spirit Medium," by E. Ellsworth Carey.

The article is treated in a scientific manner and evidently intended to give an impression of enlightening the public and of its being a genuine explanation of spiritual phenomena. He says in part: Belief in the object to be accomplished is absolutely essential to the novice. * * * A medium, after all, is not a person of mystery controlled by superhuman agencies. Directions are given further on for those who desire to progress in this direction, but before an intelligent knowledge of the subject can be obtained it will be necessary to explain a few laws which control psychic phenomena. It is believed that a careful perusal of these explanations will enable the reader to understand what a medium is, where he obtains his power, what a medium can do and what he cannot do. There are two personalities in every human being. That personality which ordinarily controls our actions is termed the objective mind; that inner personality which is generally hidden from general observation is known as the subjective mind. In somnambulism, hysteria, catalepsy, hypnosis, mediumistic demonstration, trances and allied phenomena the subjective mind is the controlling agent. The subjective mind is controlled by suggestion; it is the storehouse of memory and it can only reason deductively. No medium can give information that is not known subjectively or objectively by some living person.

These quotations will give a general idea of the character of the article. To the Spiritualist it is simply amusing; but to many it will be satisfactory explanation of spiritual phenomena, relegating them to mundane agency.

The author assumes that these phenomena are controlled by the medium or by some living person. This assumption is absurd, and shows that the writer is ignorant of their nature and origin.

The writer admits that "there are well authenticated cases in which subjective force has caused audible rapping, the movement of ponderable bodies and the suspension of the human body in mid air. How such things are done can not be explained." He says nothing of independent slate writing, spirit painting, spirit photography, materialization and other phases, the explanation of which is im-

possible by any theory of double personality or mundane agency.

The ordinary reader, having no correct knowledge of these phenomena, is left with the impression that the writer has traversed the entire field of spiritual phenomena and has accounted for them all.

The assumption of two distinct personalities shows to what extreme the enemies of Spiritualism will go in attempting to check its progress. Were there no spiritual phenomena existing such an assumption would only excite ridicule. Two distinct entities in one person!

The San Francisco Daily Examiner has the largest circulation of any paper on the Pacific coast, and if the Spiritualists here do not expose this adroit attempt against our cause it will have a tendency to retard its advancement.

E. J. SHELLHOUS.

Roseville, Cal.

[And what if they do attempt to relegate it to mundane agency, as long as they report the phenomena as a fact; for as soon as people are assured that they are a fact they will want to investigate, and once in it, always in. A man can not dabble in the occult without becoming convinced of something beyond matter, and that is spirit—though he may temporarily play the hypocrite for an effect.—Ed.]

"HYPNOTISM AND MURDER."

Editor Light of Truth: In your issue of Feb. 6, page 6, you have an item concerning the trial, conviction and pardon of one Gray for murder in Sumner county, Kansas, 1894, saying, "McDonald admitted the deed, but set up the defense that he was hypnotized by Gray, and thus was not responsible."

I am sorry this got into your columns, for it is all false—one of those statements sent out by fake correspondents for eastern newspapers to the injury of all the west. This is calculated to increase the fear and the prejudice against one of the most beneficent discoveries man has made of his own powers.

In the Topeka State Journal of April 6, 1895, is an address of Albert H. Horton, the chief justice of Kansas, given before an association of his brethren of the bar. He says: "There has been a general misunderstanding about what the supreme court decided in the Gray murder case," and adds: "In affirming the conviction of Gray no new doctrine was announced and no new rule of evidence established. Hypnotism was not considered or ruled upon. The reports thereof are unfounded."

In conversation with one of the lawyers, the correspondent of a certain New York City paper said in reply to the lawyer's remark: "They proved undue influence of Gray over McDonald." "Hypnotized him?" "I suppose so," said the attorney. This is said by the Topeka Journal to be the origin of the story.

Thus this story, like others to the injury of hypnotism, has no foundation. For 30 years I have studied this subject in connection with Spiritualism and allied phenomena, and declare with leading German M. D.'s, "Hypnotism to be innocuous," and I will indorse the words of one of the most prominent physicians of this city, who in a recent address on "Hypnotism in Surgery," called it "The key to Knowledge."

To me it is the key, and psychometry the door to wisdom, happiness and success.

H. H. BROWN.

President and Resident Speaker of Soul Culture Society of Topeka, Kan.

The three angelic messages of Rev. xiv, 6, 11, have all been delivered since 1848. The last against sectarianism came in 1894. For proof read "Marriage Supper of the Lamb." See adv. in another column.

"Y. P. S. A."

To the Light of Truth: It was thought possible some months ago that the constitution for the Y. P. S. A. could be published some time near the first of this month, but unforeseen difficulties arising and delays that could not be well helped intervening, it is impossible that the instrument be published for some time to come.

The members of the committee of organization being separated by so many hundreds of miles, correspondence can not be so rapidly pushed forward as we would desire, and at best a constitution requires a certain amount of forethought ere it can be launched before the public; it will require some further delay before it will be ready for publication, and hence our friends are requested not to become impatient at what possibly seems unnecessary tardiness.

The majority of the committee being at this time busied with school duties it is impossible that they devote all their time to the subject, and matters, therefore, can not be carried forward near so rapidly as in the vacation; upon these grounds we hope our friends will excuse us, and they can be assured we do not mean to let the constitution rest idle any more than is absolutely necessary.

AUGUST MITTELL,

29 Wyman street, Jamaica Plain, Boston, Mass.

They should own who can administer; not they who hoard and conceal, not they who, the greater proprietors they are, are only the greater beggars, but they whose work carves out work for more, opens a path for all.—Ralph Waldo Emerson.

Men of peace often make war-like predictions, as proved by the prophecy of the Nazarine when he said: "I bring not peace but a sword."

BOOK LIST.
No 2.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter or draft on Columbus or New York. Do not send drafts on local banks. Stamps will positively not be taken in payment. Send all orders and make all remittances payable to

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QUESTIONS AND ANSWERS

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Are facts truths? Will you define each and tell us if there be such a thing as super-nature?—Investigator.

Answer.—Yes, facts are truths, and vice versa. There is no such thing as super-nature in the absolute sense. All is one. But relatively speaking there is a higher condition to every other condition without end. Such is infinity. If there were no eternal progression there would be none. Time can not be arrested. It goes on there is no time. So there must be super-nature or standstill. We are ever in the relative state, seeking the absolute.

Question.—What is the difference in condition between a spirit who committed suicide and one who was murdered? Is suicide ever permissible?—Reader.

Answer.—It all depends on the moral status of the one going over. A man who has reached soul contentment here doesn't want to commit suicide. He is satisfied with life in any form. One who has not reached soul contentment would better not, as he would continue to feel in spirit just as he felt here. We get away from nothing by suicide. Even pain is a needed factor to bring out some dormant faculty of the soul; and to simply get out of the physical body would not relieve it, as the spirit body is as much and more of a sense body than the material. If it were not there would be no enjoyments to sense either. If you expect to delight in seeing, hearing, smelling or feeling something agreeable, you must expect to have the faculties through which to sense them. If this is possible, the opposite is in same measure. Now the man who dies, whether by suicide or murder, will sense just what he has inherited, or according to the way he has strung his life's harp. If out of tune, he suffers in degree with the discord, Nature being the player. Of course, when an innocent man is murdered, the sympathy of the community is with him, and that relieves him of much suffering should he be in discord with nature in a way only known to himself. Suicide is permissible in that no one can stop the one who is determined to commit it. But it is no advisable, for as long as the soul or spirit can hold to the body it is necessary, and suicide is therefore like rooting up a plant before it has bloomed, or breaking the egg before the chick is ready for life outside of it. But when ripe nothing can retain the spirit in the body unless forced intemperance or prejudice.

Question.—We are told that spirits can visit places only within their own magnetic environment, but not distant countries, without the aid of a mortal medium. Please explain why this is so; also if having kindred in a distant land would render it easier for a spirit to travel thither?—Investigator.

Answer.—Why this is so we do not know, except that it is law, just as we know the earth revolves for the same reason. Yes, lower spirits can travel with a mortal, if not too far removed from the same by opposite influences or magnetic relations; though one in darkness may be held by sympathy to tide over certain difficulties, and thus brought to a country which he can not reach by himself. Higher spirits travel by desire and instantaneous. Intemperance, stubbornness or selfishness holds a spirit earthbound.

Question.—Are these questions answered through a medium, or do you have a level head in the flesh to answer? Is your continued story imagination or inspiration?—B. F. S.

Answer.—The questions are answered by one of our office fraternity. What he doesn't know by experience he trusts to inspiration for. The desire to know creates a vacuum in the mind or soul to which but one answer fits—that pertaining to the question. Practice makes perfect. Intuition is a gift of human development, and what we can not learn from books we can from this source. No doubt spirits take part in the seance, as they do in most of our life's affairs, and especially in those pertaining to spiritualism, it being their ism. The story is a like effect. The philosophy and science of it is the effect of experience and study. The illustrations an effect of illumination in connection with the author's work. Imagination is something created by the mind; inspiration or illumination spontaneous effects. The author does not trouble himself about the plot or scenes, except to be curious and interested to know what is coming next when feeling in the humor or moved to write.

Question.—Will you kindly inform me through your columns why spirits can not always see other spirits. I have been informed that they see spiritual things and spirits as we see the material; but in tests the control often says, "So and so is here, but I can not describe him," etc. If spirit sees spirit as we see mortal, why can't they describe them?—Investigator.

Answer.—Lower spirits do not see the higher at all, unless the latter come into their sphere. In that event they are often so bright as to dazzle the lower, who are unaccustomed to the presence of intellectual or moral perfection. And the lower spheres or spirits are mostly invisible to the higher, or seem as a very shadowy condition, where not far off. Thus a medium or her control may not see a spirit because too high or too low for his or her sight.

Question.—Some writers tell us that evil thoughts can not touch a pure sensitive, because there are no elements in the aura of such to respond to the vibrations of said thoughts, which consequently rebound, imposing injury upon the sender. Others inform us (and both views seem reasonable) that unkind thoughts affect any sensitive whom they touch in some degree. Will spirit Pierpont kindly give us his opinion in the matter?—Anxious Inquirer.

Answer.—A sensitive may be pure and still be negative. In that event he will be affected by certain kinds of thoughts. For one may be pure but proud, prejudiced, conceited, vain, or self-righteous. Either one of these emotions or passions will make him negative to the discordant elements or forces emanating from mortals with like evils. To be altogether free from such disturbances a sensitive must have the emotions as well as the senses spiritualized or purified—have humility, charity, sympathy or love in place of the aforementioned, in addition to physical or sense purity. Thus evil thoughts can not affect one but they do another.

Question.—Why is labor necessary to humanity?—Observant Reader.

Answer.—To develop will power for the spirit Nature has given man an appetite that craves to be stilled. Through this means it forces him to develop the needed qualification to become immortal or to remain so after death of the body; for it requires absolute will—I. e., perpetual motion, or the power to keep constantly active—to prevent inanition, which is a sort of undying death to the soul or spirit, with a suffering akin to starvation in the body. The spirit therefore must keep moving to prevent suffering, just as the body must to prevent starvation

through poverty. Those who have not learned how to labor, therefore, will have a hard time keeping up with the normal vibration of spirit life, and will suffer just as one does who has taken morphine by mistake and is fighting sleep, only that the inert condition of the spirit is attended by suffering instead of unconsciousness. Happiness in spirit is an effect of activity, just as it is in mortal life to an extent; and the more active the spirit or soul the greater the happiness or rapport with spiritual nature.



MRS. E. J. DEMOREST.

Mrs. Demorest of Pittsburg, Pa., test medium and lecturer, is an earnest worker in the cause of Spiritualism, being the founder of the first Church of Spiritualists of Allegheny, where she has just completed a two months' engagement. She is also a radical advocate of the emancipation of her sex.

EPITOME OF THEOSOPHY.

A writer in the Toledo, O., Bee says: "Every form of dishonesty, violence, outrage, fraud, even discourtesy, comes from the desire to promote one's own ends, even if the rights of others have to be sacrificed thereby. All aggression upon fellow-men, all attempts to appropriate their comforts, possessions, or plans, all efforts to belittle, outshine or humiliate them, express the feeling that self-gratification is to be sought before all else. This is equally true of personal vices, as well as that personal contempt for Divine authority which we call 'impiety.' Hence the root of all evil conduct towards God, towards other men, or towards oneself is self-love, self-love so strong as to sacrifice everything rather than its own indulgence."

"From this indulgence follow two things. First, the pains of envy, disappointment, jealousy and all the mean and biting passions which attend the ever-present thought of self; and the utter loss of all those finer, gentler joys which are the fruit of beneficence and altruism. Second, the restraining measures which society, for its own protection, is obliged to put upon aggression in its coarser forms—the work houses and jails from which no land of civilization is free. If we wish to realize what would be the effect of a universal reign of unselfishness among men we may picture a land without courts, prisons and policemen; a society without peculations, chicanery or deceit; a community whereof every heart was as vacant of envy and guilt as it certainly would be of unhappiness and pain. The root of universal sorrow would be eradicated, the stream dried at its source."

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 —Dr. John C. Wyman of Brooklyn, N. Y., writes: "I congratulate you upon the typographical as well as editorial improvement in your journal, and the new spirit of vim, wide-awakeness and up-to-dateness which is so markedly manifest in every issue. * * * I deem the Light of Truth one of the foremost exponents of the facts, phenomena, philosophy, ethics and religion of Spiritualism in the world." Dr. Wyman also sends in four subscriptions to our crusade paper, the Occult Science Quarterly.

IN HIGHER REALMS.

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The Theosophical crusaders have arrived in California from Australia and will establish a temple and school of Theosophy. See illustration of same elsewhere.

THE LIGHT OF TRUTH.

HEARTY RESPONSE.

Light of Truth Publishing Co.: The quarterly publication, "Occult Science," of which I have received the initial number, seems to be an advance step in the progress of Spiritual Journalism. You thus will enable your readers to keep abreast of the times; familiar with current experiments and developments over the globe. I trust it will not give its editorial endorsement to many cranky notions that are abroad in the world, though it may keep us posted, up to date, as to what is going on everywhere. I hope, too, it will keep Spiritualism in the lead, as it is the real basis of all truly occult knowledge. Theosophy is one of the grandest words in the language, but the Orientals have no right to monopolize it, and the best doctrines put forth by those who range under its banner are derived from Spiritualism, while some of its theories are hostile thereto. Spiritualism, pure and simple, is the thing. And Spiritualism depends, for the purity of its doctrines, upon the spheres from which the communicating spirits come. Low-down spirits may tell what they know, but they don't know anything about the spheres above them.

I am glad to see so neat a piece of mechanical workmanship; the paper good, the type plain and clear, the pictures well executed, the shape convenient and all things harmonious.

You say "pass the paper on," but one would need two copies in order to do this, for one, I think, he will require for preservation and binding.

But I merely took up a pen to say that I am glad to enclose you a dollar toward the expenses of your enterprise. Yours truly,

LUTHER R. MARSH,

Middletown, N. Y.

WHAT IS CHRISTIAN SCIENCE?

Christian science is not a new truth, but as old as the world, for it is law. For 300 years after Christ his followers practiced healing the sick as taught by the Nazarene. Jesus did not advise healing by mineral or vegetable poison; by bleeding or purging, sweating or starving the sick, but said that "the prayer of faith should heal them."

His parting words were: "And greater works than these shall ye do, for I go to the Father." He commanded them to "teach all nations to observe all things whatsoever I have commanded you, and lo! I am with you always, even to the end of the world."

Taking the words of Jesus as literally as they read, it will be seen that the healing power over sin and sickness was to last as long as the world lasts, and those who deny this power today deny the teachings of Christ, and, therefore, are not his followers in spirit. It can not be otherwise.

If the preachers of the gospel of Christ really believe in that gospel and its promises, why do they send for the doctor when they or any of the members of their families get sick? Is it not a most glaring inconsistency to the preacher to say that God can heal sin, but that He has no power over sickness? It is nothing more or less than an open admission on the part of the preacher that there are some things God can do, and other things He can not do. If not, then why place faith in drugs instead of faith in God? The preacher who teaches the evils of sin should also teach the evils of sickness, which is the product of sin. Sin is the cause, sickness the effect of sin. Christ is authority for this statement, and you will not deny His words. To the man whom Jesus healed he said: "Go thy way and sin no more, lest a worse thing befall thee."—J. H. D.

The power to direct thought grows by using it.—Sephus.

MEDIUMS AND LECTURERS.

Theo. F. Price may be addressed at Cape May, N. J.

An able Spiritual lecturer. Address Dr. Jones, L. B. 345, Greenup, Ill.

Prof. Carl Sextus, hypnotist teacher, maybe addressed at 184 Lexington ave., New York City.

F. T. Ripley is open for the Sundays of March and April to lecture and give tests. Address Marcellus, Mich.

Mr. C. E. Winans, the materializing medium, is on his way west, and parties desiring his services will kindly address him with stamp enclosed for reply at Edinburg, Ind.

Mrs. Alice Howard, inspirational speaker and test medium, is open for society and camp engagements from April 1, 1897. Address Box 381, Alexandria, Ind. 12*

Mrs. Steelman Mitchell serves the Unity Society at Milwaukee, Wis., for March and April. For engagements address her at 109 Van Voast avenue, via Newport, Ky.

ASTRAL BODIES.

On this subject Mrs. F. E. Fitch recently said in a lecture at Youngstown, Ohio:

"Every thought of every person, good or bad, creates a form on the astral plane. Every existing thing has its duplicate on the astral plane."

"The astral body of any one of us has been at one time complete and perfect in itself, but has now become so disorganized and atomic as to make it a matter of long, hard and tedious self-study and careful repression of the lust of the senses to consciously reorganize it, and even when accomplished it is only by the most strenuous efforts to overcome the passions in their various forms that one is able to continue that ability."

"This astral body is at first only a misty, uncertain nebula, which the least indulgence in anger would shiver to pieces, when it again becomes only the unformed jellylike substance in and among the physical tissues of the material body, and is only to be again reformed by the same hard process."

"Very many of the astral bodies have never been connected with human bodies at all. There are elementals good and bad, high and low spirits, both planetary and disembodied, and elementaries, or lost souls, and it is these latter that are the gymnasts who bewilder the senses of the believer in mediumistic seances."

"In the case of the good elementals they so rarely control mortals that one need feel no fear of losing their guardianship, for it is only in cases where they are magnetically drawn by the karmic past of the individual. And if that is your karma do not think that you can lose it."

"If each man will control himself he will have sufficient employment to keep him moderately busy, and can afford to leave the outside forces to those who know."

"We might with profit to ourselves, certainly to others, follow Mr. Judge's advice and study the philosophy of life, leave the decorations that line the road of spiritual development of future lives and practice altruism."

Psychopomp is a new spirit communicator, just invented, and made to take the place of the Gnomograph, which we have withdrawn from sale because of its unsatisfactory results. See adv. in another column.

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